THE Eſtabliſhment OF THE LAW BY THE GOSPEL

Aſſerted and Vindicated.

BY
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Miniſter of the Goſpel.

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BRITISH MUSEUM

THE PREFACE TO THE READER.

WHEN all Men are under a ſtrong Propenſion, which is originated in their Nature, either to diſpiſe the Law of God, or to oppoſe the Grace of the Goſpel, I cannot but be ſenſible that whatever is pleaded for the Eſtabliſhment of the Law, and urged to do right to the Grace of God, will meet with a very hoſtile treatment from them who are Strangers to the New Birth, *and to that Wiſdom which is* from above.

The Libertines *who pretend with great ſpeciouſneſs to advance the Grace of God, ſtick not to trample under foot his Law. When they appear ſo warm in pleading for Grace, that they cannot without a breach of Patience hear the neceſſary In-*

culcation of Moral Duties, *it is to cover their Rancour againſt Holineſs, and their indulgent tenderneſs to their own reigning and unchequ'd Corruptions. If they deſire to hear of the Prlviledges of a Chriſtian, it is that their repoſe in the arms of their beloved Luſts may not be diſturb'd, and that they may prevent their being roundly and ſeverely chid by their guilty Conſcience for the wilful neglect of their Duty.*

As this is the predominant Temper of all Libertines *on the one hand, ſo on the other they who are of* a pharaſaick *and* legal Mould, *altho' they ſeem vaſtly to differ from the* Libertines, *yet agree with them in* a real Oppoſition *to the Law of God. When they expreſs the higheſt reſpect to the Law of God in Words, they then hate a cloſe conformity to it in their Hearts. If they ſpeak well of the Law they muſt have it brought down to their* own Standard, *and when they commend the Law, it is only to palliate their enmity againſt the Goſpel. If they profeſs to be willing to hear of their Duty, it is to maſque their ſecret Rebellion againſt the Divine Majeſty of God, and that they may under a diſguiſe of Zeal for the Law levy war againſt the*

the Doctrine of Grace, and ſpit out their Venom againſt it with unbridled Fury.

There are ſome who diſturb the Chryſtal Streams of the Water of the Sanctuary with the Mud of their legal Opinions, whoſe Lives effectually confute their bold unwarranted Aſſertions. They will plead that the Holineſs of Believers gives them a Right and Title to Heaven, when yet it is evident to the impartial Obſervers of their Converſation, that they believe not a word of what they themſelves ſay and affirm. If they were to have their admiſſion into Heaven becauſe of their perſonal Holineſs, *they give too plain proofs by their walking, that they put themſelves far out of the way of entring into the City of God, which is fill'd with ſpotleſs Inhabitants.*

When both Libertines *and* Legaliſts *agree in their Endeavours to undermine and weaken the Authority of the Law of God, and to do the greateſt Injury to the free and rich Grace of the Goſpel, I have labour'd to ſay ſomething which may free the Law from their nefarious Attempts, and at the ſame time preſerve the due Luſtre of the Doctrine of Grace. What I have done has been with a true regard to the Glory of God, the Good of*

Men's Souls, and in compliance with the evidence of Truth which is immortal, *and knows not how to* die. *Truth may be bore down for a while, but it will riſe again; and it may be covered with dark Shades for a time, but it will break out with* Joy and Triumph *to its Friends, but with* Confuſion and Terror *to its Enemies.*

It may be thought that my Cenſure is too ſevere of the Opinion of them who ſay, That in the room of the Law of Works, God has given a new Goſpel Law of milder Terms as a remedy for fall'n Man, whereby Faith, Repentance, and ſincere Obedience, are accepted of God for Chriſt's ſake, as our immediate, *or at leaſt,* as our ſubordinate Righteouſneſs for Juſtification.

If any judge that I have run too high in cenſuring this Opinion, I have this to plead, that I apprehend the Opinion of a New Law *to be a pernicious Error of a latent yet large extent, that overthrows the Goſpel of Chriſt, and is a ſerviceable prop both for* Popery *and* Socinianiſm. *The malignant Tendency of the New Law is ſuch, that the great Men of the* Reformation *have been careful*

ful to cheque the first Motions towards the setting of it up.

About the Year 1580 or 1581, *a Conteſt happen'd in the* Univerſity *of* Cambridge *between* Petrus Baro Margaret-Profeſſor, *and Mr.* Chadderton, (*afterwards Maſter of* Emmanuel-College) *about ſome* Heterodox Opinions *vented by* Baro.

Mr. Chadderton *charged this as a Falſhood in* Baro, Fides juſtificans non præcipitur in decalogo.

The Deſign of Petrus Baro *in denying juſtifying Faith to be commanded in the* Ten Commandments *or* Moral Law, *was that he might with plauſibility maintain that it was commanded by* a Goſpel Law. *This ſubtile Adverſary knew that if it were granted that juſtifying Faith is not commanded in the* Moral Law, *then it would follow that there muſt be* a New Goſpel Law *to command it.*

This Opinion of Petrus Baro *was then thought* a Heterodoxy *of that Infection and hurtful conſequence, that Dr.* John Whitgift (*who in the exerciſe of his* Archiepiſcopal Power *was far from being a Friend to* Puritanes, *or to any Opinions* peculiar *to them*) *did not ceaſe*

till Baro *was removed from his Place, leſt he ſhould corrupt the young Students in* Divinity. *It is ſaid that* Baro *had the honour to reſign; but he did it, becauſe he foreſaw that if he* refus'd *he would be* forc'd *to do it: He himſelf ſays of his Removeal,* fugio ne fugarer. *Dr.* Fuller's Hiſtory *of the* Univerſity *of* Cambridge.

This Baro *who was a crafty Advocate for the New Law, is cenſured by* Melchior Leydecker *a learned Foreigner, as holding ſeveral things that were more* Popiſh *than* Reformed; *and he ſays that he was forced to deſert his ſtation.* *

* *Petrus Baro* fuit in *Anglia* Profeſſor, ſcripto libro ſatis ſpecioſo, de præſtantia legis: quo quidem homo, plenus ſemipelagiamſmis (ob quos coactus eſt ſuam ſtationem deſerere) ut juſtificationem ex operibus ſtatueret, docuit legem datam eſſe in Inſtrumentum fœderis gratiæ, id eſt evangelii concionem. Itaque talia ibi legas dogmata, quæ papiſtica magis ſunt quam reformata. Veritas Evangelica triumphans. *Lib.* 3. *Cap.* 9. *pag.* 978.

Dr. Whitgift, *who ſtop'd* Baro *in his Career, was not only* Archbiſhop *of* Canterbury, *but liv'd at a time when he might know the Spirit of the Compoſers of the* Doctrinal Articles *of the* Church of England, *and therefore was much more able to erect the Standard of the current and approved Doctrine of the aforeſaid Church than any* late Modern

dern and Right Reverend Expounders.

It would be a great advantage to Christianity, *if the* leading Gentlemen *in the* National Church *of* England *did now follow Dr.* Whitgift *in his exemplary Zeal against Errors, and were as warm to defend the* Doctrinal Articles *which they themselves* solemnly subscribe, *against the Insults of daring Enemies, as they are to plead for their* Secular Interest, *and to oppress and persecute them who are thought no Friends to their* Ecclesiastick Grandeur. *As it will not be for their* Comfort, *to give pregnant proofs of their being* over-careful *of their* own things *when they are* careless *about the* Great Truths of God, *and to strive with a watchful Industry to preserve untouch'd the* Cobwebs *of the Temple, when they are unconcern'd at the vigorous Efforts that are made to shake and pull down the* Pillars *of it: so it is not for their* Honour, *and can be no evidence either of their* Sincerity *or* Ingenuity, *to assume the Title of* Sons, *when they spit in the Face of* their Fathers.

When Men of Eminency *have shew'd their aversion to the Notion of* a New Gospel

Gospel Law, *altho' I cannot be* so vain *as to compare my self with them, yet I must take liberty rather to follow them* as they were Followers of Christ, *than to be listed with such as fall as much short of them for* Learning *and* Ability, *as they do for* Honesty *and* Integrity. *All that have had the trouble to contend with the Friends of the* New Law, *have not been without reason to complain of their Obscurity and want of* Uprightness *to speak out their Sentiments* freely. *When they are press'd by fair, close and strenuous Arguments, they then betake themselves to their usual hesitations, and hide themselves behind the Intrenchments and Breast-works of long Clauses, perplex'd Periods, and cloudy Distinctions, which are not more intelligible than the pretended Oracles of* Delphos. *This does witness against them that it is not* a Child of Light, *but* a Child of Darkness, *which is the* Product *of their* unprofitable Speculations.

The Opinion of the New Law *has neither* a Vital Root, *nor brings forth* any Good Fruit. *As it is a mere* Ens rationis *which has no Foundation in the Scriptures, so all* Practical Godliness *decays and expires under the droppings*

of

of this Error. It muſt with regret be ſaid of the beſt of them *who are zealous Contenders for the* New Law, *that as they are guilty of* ſwelling Pride, *intolerably fond and conceited of their* own Opinions, *and moſt partial and blind with reſpect to their* own ſervile Followers *and* Admirers; *ſo they are* exceeding bitter *againſt them who contradict their* Magiſterial Deciſions, *and are* uncharitably credulous *of all ungrounded Surmiſes and falſe Stories which may* officiouſly blemiſh *the Reputation of their Oppoſers. When they ſpeak loud for Peace, it is that free quarter may be given to their Errors, and that they may propagate them without controul; when they* hyperbolically *applaud Union, it is that they may fight without reſiſtance; and when they commend* Univerſal Love, *it is to cover their* own narrow *and* ſtrait Spirits *from the view of them who have more of* Good Affections *than of* a quick and diſcerning Judgment. *The aforeſaid politick Methods are the Artifices of* Fleſhly Wiſdom *and* the hidden things of Diſhoneſty, *which ought to be* lamented *and* renounc'd, *but never* imitated, *becauſe they are moſt hateful to the* God of Truth,

Truth, *and cannot endure the day of* a Fiery Tryal.

I have added, to what I have ſaid, Of the Eſtabliſhment of the Law by the Goſpel, a Caution againſt Preſumption in a time of Proſperity. *This Advice can never be out of ſeaſon, becauſe in Proſperity we are as apt to be* ſecure, *as in Adverſity we are to be* too fearful. *We are not more forward to* repine *under Affliction, than we are to* preſume *when we proſper.* Eliſha *pray'd for* a double portion of the Spirit that was in *Elijah*, 2 Kings 2. 9.

A good reaſon is given by a noted *and* famed Writer *why* Eliſha *needed a double portion of the Spirit of* Elijah, *becauſe (ſaith he)* Eliſha *had the Gift of Propheſy with great Honour and worldly Dignity, but* Elijah *was baniſhed and perſecuted.* *

* *Eliſæus* cum magno honore & ſæculi dignitate Prophetiæ donum habuit; *Æliæs* profugus & perſecutus. Aug. *de mirab. Lib.* 2. *Cap.* 26.

Elijah *was not in ſo much danger of falling in with Temptations to Diſtruſt and Impatience by his* Diſtreſs *and the* World's Frowns, *as* Eliſha *was of being turn'd aſide by his* Preferment *and the* World's Smiles.

I ſhall

I ſhall conclude with Supplications to Jeſus Chriſt the Eternal Son of God, *to bleſs what I have done* in his ſtrength, *and to make it ſucceſsful, to confirm his Followers in the Faith, to fence them againſt Errors, to antidote them againſt Pride and Preſumption, to arm them againſt Temptations, to make them fruitful in all the Works of Righteouſneſs, and to perſwade them to live to the Praiſe of the Glory of his Grace.*

September 23*d.*
1703.

Richard Taylor.

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THE LAW Eſtabliſhed by the GOSPEL.

Rom. Ch. iii. Ver. 31.

Do we then make void the Law through Faith? God forbid: yea we eſtabliſh the Law.

THE Apoſtle having ſhew'd that all Sinners who are juſtified before God, whether they be Jews or Gentiles, are juſtified by Faith in the Righteouſneſs of Chriſt *without the deeds of the Law*, took care to prevent all Miſtakes about what he had ſaid, and to keep any from thinking that he weakned the

the Obligations which Men lie under to obedience, when he threw the whole of a Sinner's Juſtification on the Free Grace of God through Chriſt. When he had prov'd the Doctrine of Juſtification by Faith in the Righteouſneſs of Chriſt, which is a myſterious and a ſublime Truth that can never be underſtood or rightly apprehended without a Spiritual *Unction*, or a Divine Supernatural Light coming down from above, he foreſaw the Extravagancies and Extremes that Men of corrupt Minds would run into on the one ſide, and on the other.

1. He knew what a loud Clamour or Outcry ſome would raiſe againſt this Doctrine, as if it made void the Law of God, and were deſtructive to good Works.

2. He knew what abſurd and falſe Inferences others would draw from it in favour of *Epicuriſm* and Senſuality, as if we might caſt off all regard to the Law of God, becauſe we are not juſtified by our Obedience to it, but are only juſtified by the Free Grace of God through the Redemption that is in Chriſt Jeſus.

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The Apoſtle foreſeeing how this Doctrine would be miſrepreſented and loaded with injurious Reproaches by ſome, and how it would be perverted by others, took a courſe to wipe off all unjuſt Slanders that might be thrown on this Doctrine on the one hand, and to condemn all Abuſes of it on the other; and therefore he does in the 31*ſt* Verſe of this Chapter vindicate himſelf and the Preachers of the Goſpel from the falſe charge of making void the Law of God: *Do we then* (ſaith he) *make void the Law through Faith? God forbid: yea, we eſtabliſh the Law.*

There are two things in the Words, 1. A Queſtion. 2. The Anſwer which is given to the Queſtion.

1. A Queſtion. Do we then make void the Law thro' Faith? it is as if he had ſaid, when we teach that Sinners are juſtified by Faith in the Righteouſneſs of Chriſt without the Deeds of the Law, do we by this Doctrine make void the Law, and encourage Perſons, without any Remorſe or Trouble in their Conſcience, to live in the wilful Breach of the Law, and to make it void in their Practice? Do's the Doctrine that we preach any ways ener-

vate or impair the ſtrength of the many inviolable Tyes and Engagements that we are laid under to live in ſubjection to God, and in obedience to his Law?

The Apoſtle was not without a pre-apprehenſion of what would ſtart and riſe up in the Hearts of Men about this Doctrine, and therefore he asked the Queſtion himſelf, that he might give a fit and a fair Anſwer to it.

Men are either ready to ſuppoſe that the Law is made void if the Opinion of Juſtification by the Works of it be diſprov'd and preach'd down; or, they preſently ſurmiſe, that there is no neceſſity of Good Works, if their Works muſt be no part of their juſtifying Righteouſneſs before God. This kind of arguing, which is moſt remotely diſtant from Truth, is the reſult of that depraved and degenerate Temper which is predominant in all Sinners ſince the Fall. What Spirit is it that has got the aſcendent in them? I anſwer. It is the Spirit either of the *Libertine*, or of the *Phariſee*. They are either for a Liberty to ſin, and to live without any Yoke, and ſo rebel againſt the Law of God; or, they

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are of a Pharaſaick Diſpoſition, and ſo diſpute againſt the abſolute Freeneſs of the Promiſe, and will not have Heaven as a Gift, but as a Debt, or as Wages for their Work. They are either impatient of reſtraint, and ſo will not conform to God in his Holineſs, or they are for ſetting up the Idol of their own Righteouſneſs, and ſo refuſe to be ſaved by the Grace of God. If the *Libertine* hears of Juſtification without Works, he then entertains a preſumptuous Conceit that he may trample upon the Law of God, fulfil all his Luſts, and be as like the Devil as he can in his Life here, and yet get to Heaven hereafter. Again. When the *Pharaſaick Sinner* (whoſe Spirit is caſt into a Legal Mould) hears that there is no Juſtification before God by the Deeds of the Law, and that he muſt not dare to mingle his own Tears with Chriſt's precious Blood, or join the Shreds of his cripled Duties to Chriſt's perfect Obedience, he then frets and fumes, raves and rages, and ſticks not to throw out the Froth and Scum of his Blaſphemies in the Face of Chriſt, and quarrels with the Doctrine of the Goſpel,

as if it made void the Law of God.

The Apoſtle by the Queſtion which he asked, took occaſion to confute the *Libertine*, and to confound the *Phariſee*. *Do we then make void the Law through Faith?* Do we vacate the Law when we publiſh a Doctrine to the World which excludes all Works from the Juſtification of a Sinner before God?

2. Here is the Anſwer which the Apoſtle gives to the Queſtion.

1. He anſwers it by way of Averſation. *God forbid.* It is as if he had ſaid, let it be far from us to draw any ſuch conſequence as this is, from a Doctrine ſo glorious and comfortable. It is that which never entred into our Hearts, and the Truth that we plead for has not the leaſt tendency to lead to it. The Apoſtle thruſts from him with Indignation ſuch a Concluſion, as fit to have a Curſe fix'd on it.

2. He proves the Falſhood of the Charge from the effect which the preaching of the Goſpel has for the eſtabliſhment of the Law, contrary to what licentious Sinners imagine, and what furious Legaliſts affirm. *Yea, we eſtabliſh the Law.* We are ſo far

 from

from making void the Law, that we eſtabliſh it by the preaching of the Goſpel. When it is thought that we make it void, *we eſtabliſh it.* Νόμον ἱστῶμεν. We do not pull the Law down, *but we make it to ſtand.*

The Doctrine of Faith, which is a Doctrine of Free Grace, leaves no room for good Works in the Juſtification of a Sinner before God: but it produces them in the life of a Chriſtian. It removes them from the leaſt cauſality in our Juſtification: but it gives birth to them as the Fruits of our being juſtified by Chriſt. It takes from them all Title and Claim of being Cauſes of our Salvation: but it incorporates them with our Salvation as parts of it. We are not accepted of God, or ſaved becauſe of our Good Works: but we are made a People zealous of Good Works, becauſe we are ſaved by Grace. We are not redeemed becauſe of our Obedience: but we ſhall be obedient to the Law of God, when we are the Objects of his redeeming Love.

The Doctrine which I ſhall raiſe from the Words, is this,

It is by the preaching of the Goſpel, as it is a Goſpel of Free Grace, that the Law of God is eſtabliſhed.

The proſecution of this Doctrine may neither be unſeaſonable nor unprofitable, if God be pleaſed to favour it with a Bleſſing. In ſpeaking to it I ſhall do ſeven things.

I. *I ſhall ſhew what* that *Law is which is eſtabliſhed by the Goſpel.*

II. *I ſhall ſhew what the Goſpel is which eſtabliſhes the Law.*

III. *I ſhall endeavour to give a true State of the difference between the Law and the Goſpel.*

IV. *I ſhall ſhew of what weight and moment it is to diſtinguiſh rightly between the Law and the Goſpel.*

V. *I ſhall demonſtrate the Truth of the Doctrinal Propoſition, and prove that the Law of God is not made void and abrogated, but eſtabliſhed and confirmed by the Goſpel, as it is a Goſpel of Free Grace.*

VI.

VI. *I ſhall ſhew who they are, whoſe Opinions may be truly ſaid to make void the Law of God.*

VII. *I ſhall conclude with what may be applicatory.*

CHAP. I.

Of the Law.

I *Shall ſhew what* that *Law is which is eſtabliſhed by the Goſpel.* The Law is taken either in a *large* Senſe, or in a *ſtrict* and *reſtrain'd* Senſe.

1. The Law is taken in a *large* Senſe, and then it has a different acceptation.

1. It is put for the whole Word of God. *Pſal.* 1. 2. *Pſal.* 19. 7.

2. For the *Pentateuch*, or the five Books of *Moſes*. *Luke* 24. 44.

3. For all the Books of the Old Teſtament. *John* 10. 34.

4. For the *Moſaick* Diſpenſation as oppoſite to the New Teſtament. *Joh.* 1. 17. *The Law was given by Moſes,*

but grace and truth came by Jeſus Chriſt. Heb. 7. 18. *The Prieſthood being chang'd there is made of neceſſity a change alſo of the Law*, viz. of the *Moſaick* Diſpenſation.

5. For the Oeconomy or Diſpenſation of the Law, as it was a Forerunner of Chriſt. *Luke* 16. 16. *The Law and the Prophets were until John*, viz. the Oeconomy or Miniſtery of the Law continued until *John*. *Mat.* 11. 13. *The Law propheſyed until John.* By the Law, which is ſaid to propheſy until *John*, is meant not the Books of the Old Teſtament, but the Legal Diſpenſation compared with *that* of the New Teſtament. The firſt was the Goſpel under *Shadows*: but the other is a Revelation of Chriſt without any *Veil* or *Cover*. The one was typical of Chriſt, and did *foretel and promiſe* his coming: but the other does *declare* him to be already come.

2. The Law is taken in a *ſtrict* and *reſtrained* Senſe, and then it ſignifies the rule of Duty which God has preſcrib'd to reaſonable Creatures.

This is the Law as it is taken in a *ſtrict* Senſe, which is eſtablſhed by the Goſpel. If we would have a right Notion

tion of the Law of God, we must consider it. 1. In the Names by which it is commonly known and called. 2. In the Nature and Properties of it. 3. As it is a *Rule*, and as it is a *Covenant*.

1. We must consider the Law in the Names by which it is commonly known and called. It is called the Law of *Innocency* or *Creation*, the Law of *Nature*, and the *Moral* Law.

1. The Law of *Innocency* or *Creation*, because it was given to *Innocent Adam* in Paradise, and he was put upon the Tryal of his Obedience to it, by the Prohibition which he was laid under, as to the Tree of *Knowledge*.

2. The Law of *Nature*, as it was the rectitude wherewith Man was created, and as it fixed in *Adam*'s Heart a Principle of Obedience to God in *all things* which either *then* were made known to him, or were *afterwards* to be revealed to him.

3. The *Moral* Law, as it teaches us what our Carriage must be towards God, and towards our Fellow-Creatures. Man was created in *Righteousness* and *true Holiness*. Eph. 4. 24. He was created in *Holiness* towards God, which included all the Duties of the

First

Firſt Table. Again. He was created in *Righteouſneſs*, which reſpected all the Duties of the *Second Table*, or all the Duties between Man and Man.

2. We muſt conſider the Law of God in the *Nature* and *Properties* of it. It is *one*, and not *many*. It is *perfect*, and without any defect. It is *pure*, and univerſally holy.

1. It is *one*, and not *many*. It has *Unity*, without a confounding *plurality*. It has *many Precepts*, yet it is but *one* Law. The Ten Precepts which were delivered at Mount *Sina*, contained a multitude of Duties which are expreſſed up and down in the Scriptures.

The *Moral* Law, or the Law that was given at *Sina*, is the ſame with the Law of *Nature*, and differs nothing from it in *Subſtance*, but *only* in that which is *accidental*.

1. The Law of *Nature* was written on the *Heart*: but the Law at Mount *Sina* was written on *Tables of Stone*.

2. The Law which was engraven upon Tables of Stone at Mount *Sina*, is a Law that is diſtinct and clear: but the Law of *Nature*, ſince the Fall, is attended with Obſcurity and Imperfection.

3. The

3. The Law of *Nature* reaches all Men: but the Law which was delivered at Mount *Sina*, is *de facto* only a Law to them that come under the Light of Scripture-Revelation. It is a Law to bind all Men *de jure*; but *de facto*, or as to *Uſe*, it can only be a Law to them who have the Scriptures.

4. The Law of *Nature* has nothing in it but what is *purely Moral*: but the Law which was given at Mount *Sina* had ſomething *temporary* and *poſitive* in it that was *alterable*, as the *Seventh Day* of the Week for the *Sabbath*, which under the New Teſtament was carried to the *Firſt Day* of the Week.

2. The Law of God is a perfect Law. It diſtinguiſhes between Good and Evil, and ſhews what is to be done, and what is not to be done. It condemns every Sin, and requires every Grace. It commands all that is due from the Creature to God, and all that becomes one Man towards another. All Graces and Duties are comprehended within the Circuit of it, and it wants nothing as a Supplement to its Perfection. As nothing muſt be taken

ken from it, ſo nothing can be added to it to make it more perfect than it is. *Deut.* 4. 2. All the Commands of God are either ſuch as are founded in his *Righteouſneſs*, and ſo are *moral* and *unchangeable*; or they are ſuch as are founded in the *Sovereignty* of his Will, and ſo are *poſitive*.

1. The Commands of God which are founded in his *Righteouſneſs* are *moral* and *unchangeable*, becauſe they contain ſuch Dictates about Good and Evil as are perpetually the *ſame*. There are ſeveral rude Draughts of the Precepts of God which are founded in his Righteouſneſs, kept up in the Hearts of all Men, whereby ſomething of Juſtice is preſerved in the World. *Rom.* 2. 14.

2. The Commands of God which are founded in the *Sovereignty* of his Will are *poſitive*, and God may *change* and *alter* them as he pleaſes. Our Obedience to the *poſitive* Precepts of God, which are *alterable* in themſelves, is built upon a *moral* Foundation, becauſe it is our *moral* Duty to conform to the Mind and Will of God in all things, whenſoever it is revealed to us.

It was upon a moral Foundation that the Jews were bound to obſerve ſuch Laws as were only of a *temporary* duration, as the *Ceremonial* Law which preſcribed the Rites of God's Worſhip; and the *Judicial* Law, which referred to *Civil* matters. It is upon the ſame Foundation that we are bound to obey the *poſitive* Precepts of God, concerning his *inſtituted* Worſhip under the Goſpel. It was upon the Authority of the *Moral* Law that Chriſt proceeded and acted, when he altered the *Sabbath* from the *Seventh* to the *Firſt* day of the week, when he chang'd the *Seals* of the Covenant, and preſcrib'd other things belonging to the Worſhip and Diſcipline of the Goſpel.

As we are Creatures under the Government of God, we are *indiſpenſably* bound by the *Moral* Law to *believe* all that which God *reveals*, and to *do* every thing which he *commands*. The Law of God is a perfect Law, and as it is perfect, there is no Duty that can be requir'd of us, but it comes under ſome *Moral* or *Poſitive* Precept in the Law. The Law of God is in nothing *defective*, and therefore it needs

no

no *Addition*, and is capable of no *Correction*.

3. The Law of God is pure and univerſally holy. It is not only a Draught of the Original Righteouſneſs which Man had in a ſtate of Innocency, but a Copy or Exemplar of God's own Holineſs, becauſe it is modell'd according to his own Purity and Sanctity, therefore it is a moſt holy Law. *Rom.* 7. 18. *The Law is holy, and the Commandment is holy, juſt and good.* The Law is ſo holy, that it calls for Obedience not only in the external Acts, but in all the Thoughts and Motions of the Heart. It is not a political but a ſpiritual Law, and therefore it reſtrains the malicious Heart, as well as the murdering Hand; and it condemns every impure Deſire, as well as every laſcivious Action. As the Law is univerſally pure, and as it is not only holy, but good, every Act of Diſobedience to it is not only exceeding ſinful, but altogether unreaſonable.

The Law of God is *one* and not *many*, it is *perfect* and without any *defect*, and it is univerſally *pure*, and is expreſſive of the holy Will of God.

3. The

3. The Law of God is to be conſidered as it is a *Rule*, and as it is a *Covenant*.

1. The Law of God in the *preceptive* part of it is a *Rule* given by God according to his Truth and Righteouſneſs, or the good pleaſure of his Will, whereby rational Creatures are bound to govern and guide themſelves.

2. The Law of God is a *Covenant* of *Works*, as it has a *Sanction* of Rewards and Puniſhments annex'd to it. The *Sanction* of the Law is *that* whereby it becomes binding to Duty, by promiſing a Reward to *Perfect Obedience*; and obligatory to Puniſhment, by threatning *Death* to every degree of Diſobedience. As the Law has a *Sanction*, or as it dos by the Authority of God bind to Duty by a Promiſe of Reward to *Perfect Obedience*, and as it dos threaten Death to *all Diſobedience*, it is a *Covenant* of *Works*. The Law, as it is a Covenant of Works, lays a Curſe upon every Trangreſſor who is under it. *Gal.* 3. 10. *Curſed is every one that continueth not in all things which are written in the Book of the Law to do them.*

Every

Every one who dos not all things which are commanded in the Law, and who dos not continue to do them without *Interruption* or *Intermiſſion*, comes under a Curſe, and muſt lie under it, if he have not Chriſt to bear it for him.

We muſt not forget to diſtinguiſh between the Law, as it is a *Rule* of *Life*, and as it is a *Covenant* of *Works*.

CHAP. II.

Of the Goſpel.

I *Shall ſhew what the Goſpel is which eſtabliſhes the Law.* The Goſpel comes under a twofold acceptation. 1. *General* and *Improper*. 2. *Strict* and *Proper*.

1. The Goſpel in the *General* and *Improper* acceptation of it, is the Doctrine of Chriſt and his Apoſtles, which *indeed* is a *mixture* of Law and Goſpel. As *Moſes* wrote of Chriſt, and ſo delivered the Goſpel, altho' he chiefly delivered the Law unto the Jews, ſo Chriſt and his Apoſtles did preach

preach and urge the Law, altho' it was their principal Work to preach the Gospel. It is said, *Christ will come in flaming Fire to take vengeance on them that obey not the Gospel.* 2 Thess. 1. 8. It is also said, that the end of them will be most dreadful who *obey not the Gospel.* 1 *Pet.* 4. 17. When we read of *Disobedience* to the Gospel, we must not thereupon conceive the Gospel to be a *Law:* but by the Gospel in the aforesaid places, we must understand in the *general* the Doctrine delivered by Christ and his Apostles, which was a *mixture* of *Law* and *Gospel.* The Error not only of the *Common-people*, but of most *Professors* who should know better, is here to be corrected. They think that all in the *Old Testament* is the *Law*, and that all in the *New* is the *Gospel.* This is a crude, ignorant Conceit, because the Law and the Gospel are interwoven one with another both in the *Old* and *New Testament.* As *Moses* and the Prophets did often play the *Evangelists*, or preached the Gospel, so Christ and his Apostles did frequently supply the place of *Moses*, or preach'd the Law to their Hearers. Not only Christ's *Sermon* upon the

Mount, but ſeveral of his other Diſcourſes to the Jews, did run upon the *Purity* and *Perfection* of the Law of God, and what Men are to do in Obedience to it.

We may from hence make this *occaſional Remark*, that if either the bare preſſing of Duty, or the reproving of Sin, or the denouncing of God's Wrath againſt Diſobedience, in order to pull away the ſoft Pillows of *Preſumption* from under the Elbows of *ſecure Sinners*, were ſufficient to fix upon a Man the odious Character of a *Legal Preacher*, then Chriſt himſelf, if he had liv'd in *our Day*, would not have eſcap'd the Laſh and Cenſure of ſome *unruly Tongues* among us. Who did ever preſs Obedience to the Law of God more warmly than Chriſt? Who did ever more ſeverely and ſharply rebuke Sin than Chriſt did the Covetouſneſs and Worldly-mindedneſs, the Pride and Hypocriſy, the Formality and Vain-glory of the Scribes and Phariſees? As Chriſt knew how to ſpeak a Word *in ſeaſon* to them that were *weary*, and were *Mourners in Zion*, ſo he did not ſpare to bring down the *Divine Thunder* on the heads of obſtinate, hardned, conceited,

ceited, and ſelf-confident Sinners.

There is no *Innate Diſcord*, but the *ſweeteſt Harmony*, between *Infinite Grace* and *Infinite Holineſs* in God. When there is this *Harmony* between *Infinite Grace* and *Infinite Holineſs* in God, why may not the Miniſters of Chriſt preach up Mans *neceſſary Obligations* to Duty, without any Injury to the *Freeneſs* and *Riches* of the Grace of God? They may not only do the *firſt* conſiſtently with the *latter*, but in Faithfulneſs to Chriſt, and in pity to the deceived and periſhing Souls of Men, when they preach up the *rich Grace* of the Goſpel, they muſt not be ſilent concerning what the Law either *threatens* or *commands*, and they muſt not be diſcouraged becauſe of the undeſerved Cenſures of fooliſh Men.

2. The Goſpel in the *ſtrict* and *proper* acceptation of it, conſiſts of *pure Promiſes of Grace and Glory*. It is the *Doctrine of our Redemption through Chriſt*, or it is *a free gracious Promiſe of Juſtification and Eternal Life through Chriſt*. This is properly the Goſpel which eſtabliſhes the Law. We have a Specimen of the Goſpel in the firſt Pro-

mulgation of it after the Fall, which was *a free abſolute Promiſe* of Chriſt as *a Saviour.* Gen. 3. 15. *It ſhall bruiſe thy head.* This Promiſe was the Morning-dawn of Grace, or a bright Beam of Goſpel-light darted out from Heaven upon loſt Man, when he was covered with the Darkneſs of Sin.

The Goſpel is *a Declaration* of God's *Free Grace* to Sinners through Chriſt, and it is the beſt News that ever the Ears of Sinners heard. It turns the Fears of helpleſs Sinners into Hope, their Deſpair into Faith, and their Mourning into Rejoicing. It puts off their Sackcloth, and girds them with Gladneſs. It ſays to the Priſoners that are bound, *go forth*; and to them that ſit in Dorkneſs and in the ſhadow of Death, *ſhew your ſelves.* It gives polluted Sinners Beauty for Aſhes, and diſconſolate Sinners the Garment of Praiſe for the Spirit of Heavineſs. It brings forth their Righteouſneſs as Brightneſs, and their Salvation as a Lamp that burneth.

CHAP.

CHAP. III.

A State of the Difference between the Law and the Goſpel.

I *Shall endeavour to give a true State of the Difference between the Law and the Goſpel.* The Difference between them in what is moſt material and ſubſtantial, lies in four things.

1. The Law was written upon the Heart of Man, and altho' he be now in a fall'n State, yet he has a *Natural Knowledge* of it: but the Goſpel is only known by *a Revelation* from Heaven, and therefore it is called *a Myſtery. Rom.* 16. 25. The Goſpel is a Depth of Divine Wiſdom and Infinite Love, which was wrapt up in Secreſy till it was reveal'd and laid open. This is the reaſon why a Sinner, ſo far as he has any Convictions of Conſcience, is not ſo averſe to *a Legal Miniſtry* and *a Legal Doctrine*, as he is to *a Goſpel Miniſtery* and *a Goſpel Doctrine.* He cannot but in his *Judgment* aſſent to

what is legal, even when he refuſes to comply with it in his *Practice*, becauſe it is that which has a Teſtimony in his Conſcience: but as for the Goſpel, it is *a moſt incredible Doctrine* to him. Moſes *a Lawgiver* he knows: but *Jeſus a Saviour* he knows not. The Doctrine of the Goſpel is ſo great *a Myſtery*, that the *Good Angels* did not *foreſee* it, the *Devils* did not *fear* it, and *fall'n Man* did not *hope* for it, before it was reveal'd.

2. The Law is made up of *Precepts* and *Threatnings*: but the Goſpel is made up of *Promiſes*. The Law commands and requires Duty, and for the non-performance of it, threatens and denounces Judgment: but the Goſpel conſiſts of Promiſes. All *Preſcription* of Duty belongs to the Law, and ſo do all *Threatnings*. The Precepts and Threatnings which are *interſpers'd* with the *Apoſtolick Writings*, are not Goſpel-precepts or Goſpel-threatnings, but they belong to the Law, and ſerve for the Application of it.

That I may free this Truth from *a popular Prejudice*, I ſhall do two things. 1. I ſhall anſwer a Queſtion. 2. I ſhall remove ſome Objections.

1. I

1. I ſhall anſwer a Queſtion, which is this, Are not the Commands of Faith and Repentance Goſpel Commands? I anſwer. No. Although they be Duties under the Goſpel, yet they are *immediately* commanded by the Law.

1. Faith as it aſſents to the whole revealed Will of God, is as immediately commanded by the Law, and in the ſame manner, as all other *Moral Duties* of the Law are.

1. All Men by the Law of *Creation* are bound to give a full Aſſent to whatſoever God reveals.

2. Faith is a prime part of our Obedience to the firſt Commandment, becauſe our Obedience to God, or our inward Worſhip of him, muſt be made up of Faith in him as he is God *Almighty* and God *All-ſufficient*, Reverence towards him as he is the *Greateſt King*, and Love to him as he is the *Chiefeſt Good*. There is no need of *a New Law* to command Faith: but there is a Neceſſity of *a Goſpel Revelation* to make known the Object of Faith as it is juſtifying. When Chriſt is revealed in the Goſpel as the Object of a juſtifying Faith, the Law

then immediately binds us to believe the Revelation of the Goſpel concerning Chriſt, and ſo to believe in Chriſt as he is our only juſtifying Righteouſneſs in the ſight of God.

2. Repentance is immediately commanded by the Law, as the Law is repeated to fall'n Man. The Command of the Law for Repentance is moſt ſtrongly binding under the Goſpel, and yet it is by the Law that Repentance is immediately commanded.

1. The Command of the Law for Repentance is moſt ſtrongly binding under the Goſpel, becauſe by the Goſpel Offer of Grace, and the Free Promiſe of Forgiveneſs through Chriſt to Sinners who are worthy of Death, God has added the Motive of Infinite Mercy to the juſt Authority of his Command, as he is a Lawgiver. The greater Forbearance and the more Mercy God manifeſts to Sinners under the Goſpel, the more forcible Obligation do they come under from the Law as to Repentance, becauſe by the Forbearance and Mercy of God, the tye of Gratitude on the ſide of Sinners is added to the righteous Command of their Duty. *Acts* 17. 30. *God now com-*

commands all Men every where to repent. God by the Law commanded Repentance from the beginning, and ſo far as the Conſcience of Sinners at any time came under the *impreſſing Power* of his Law, they acknowledged Repentance to be their Duty: but God is ſaid under the Goſpel to command it as if he had not commanded it before, becauſe by the Law, in conjunction with the Offer of Grace, and the free Promiſe of Pardon and Peace in the Blood of Chriſt, he *now* commands it with a moſt powerful and alluring *Emphaſis.*

2. It is by the Law that Repentance is immediately commanded. When the Law commands us to love God with our whole Hearts, and to ſerve him with all our Strength, it dos *therein* injoin us, not *remotely* and by way of *conſequence*, but *directly* and *immediately*, to hate and condemn in our ſelves all that which is contrary to the compleat Obedience which the Law requires. The Law, as it is *a Covenant of Works*, leaves no place for Repentance, and gives no Encouragement to Sinners that repent: but as the Law is a *Rule* of Life, and as it com-

comands perpetual Obedience to God, it dos alſo command us to forbear ſinning againſt him, and upon our ſinning to return unto him. The Law that commanded *Innocent Adam* to love God with a ſupreme Affection, and to give him the beſt Service, commands *fall'n Man* to retract all that which he has done to offend and diſpleaſe him. The Law which was firſt given to Man commanded Repentance, becauſe the Law of *Creation*, as it did forbid and condemn all Sin, ſo it commanded every contrary Duty, and therefore it immediately commanded Repentance in caſe of Sin.

If Repentance were not immediately commanded by the Law, how then came ſome of the moſt barbarous among the Heathens, who were not only without the Knowledge of the Goſpel, but without the written Law, upon the ſight of aſtoniſhing Judgments, and the feeling of ſome heavy Stroaks, to confeſs their Sins, to acknowledge a *Δίκη* or *juſt Revenge* which overtook them for their Crimes, and to ſeek to do ſomething to make a Recompence, as they thought, for the Injury which they had done to *a Deity*?

This

This Carriage of the Heathens muſt be attributed to the Impreſſions of the Law of *Nature* that they were under, and by which they were taught that Repentance was a Duty.

Faith and Repentance are Duties under the Goſpel, and are performed in the Strength of Goſpel Grace: but they are Duties commanded by the Law, not by way of conſequence, Implication, or *mediante lege poſitiva*, but directly and immediately.

2. I ſhall remove ſome Objections which may be raiſed in contradiction to this Truth.

1. It may be objected, that Faith is not of the Law, and therefore it muſt be commanded by the Goſpel. *Gal.* 3. 12. *The Law is not of Faith: but the Man that dos them ſhall live in them.* If the Law be not of Faith, then Faith is not of the Law.

I anſwer. The Law is here put for *a Covenant of Works.* The Senſe of the Apoſtle's Words when he ſays, *the Law is not of Faith*, muſt be gathered from the following Words, *the Man that dos them ſhall live in them.* The meaning of the Words is this, The Law as it is *a Covenant of Works* juſtifies

ſies no Man by Faith, becauſe it dos not promiſe Life to him that believeth in Chriſt, but to him that dos the things contained in the Law.

The Law is ſilent about Chriſt, and the Salvation of Sinners through him: but when Chriſt is revealed in and by the Goſpel, then the Law commands a Sinner to believe the Revelation which God has made of his Son, and condemns him for his Unbelief. *John* 3. 18. *He that believeeh not is condemned already, becauſe he has not believed in the Name of the only begotton Son of God.* He is condemned already, becauſe he is condemned by the Law for not believing the Revelation of the Goſpel. It is the Goſpel that reveals the Object of a juſtifying Faith: but the Obligation which we are under to believe, is from the Law, becauſe the Law binds us to believe in God, and to give a firm Aſſent to what he reveals.

2. It may be objected, that all Precepts do not belong to the Law, becauſe Chriſt is *a Lawgiver*, and is ſaid to give *a New Commandment* under the Goſpel, and if it be *a New Commandment*, then it is not the ſame with the

Old,

Old, but *another*. Joh. 13. 34. *A new Commandment I give unto you, that ye love one another; as I have loved you, that ye alſo love one another.* I anſwer.

1. Chriſt is to be conſider'd two ways.

1. As he is the Eternal λόγος ſubſiſting in the *Unity* of the *Divine Eſſence* with the *Father* and the *Spirit*. In this reſpect, he is that *Lawgiver who is able to ſave and to deſtroy*. Jam. 4. 12.

2. As he is the *only Mediator* between God and fall'n Man. In this ſenſe he is not a *Lawgiver* to give forth *New Laws* or *New Commandments* under the Goſpel, which are not either contained in the *Moral Law*, or have their *Foundation* in it. Chriſt is *compared* to *Moſes*, and yet he is *oppoſed* to him.

1. He is *compared* to *Moſes*. Heb. 3. 2. 3. Chriſt is *compared* to *Moſes*, not becauſe he was a more *perfect Lawgiver*, but becauſe he excell'd *Moſes* in the Faithfulneſs of his Office, in the Spirituality of his Doctrine, and in the Dignity and Glory of his Perſon.

2. Chriſt

2. Chriſt is oppoſed to *Moſes* as *Moſes* was a *Lawgiver*. Joh. 1 17. *The Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.* Chriſt conſider'd as *a Mediator*, is not *a Lawgiver* to give *New Laws.*

2. The *New Commandment* which Chriſt is ſaid to give, is called *New*, not becauſe it belongs to *a New Law*, and not to the *Moral Law*, but it is called *a New Commandment* for the following Reaſons.

1. It is called *a New Commandment*, becauſe it was *different* from what Chriſt had ſaid before. That which is *diverſe* or *different* is called *New.* Mark 16. 17. *They ſhall ſpeak with new tongues*, viz. not with Tongues that were never ſpoken before, but with *diverſe* and *different* Tongues.

2. It is called *New* with reſpect to Chriſt, becauſe he *reviv'd* it when it was antiquated by the Sin of Men, and and becauſe he *urged* it upon his Diſciples by the *New Motive* of his *own Example.*

3. It is ſaid to be *New* with regard to us, becauſe the Obligation of it upon our Conſcience is renewed in us by the Operation of the Spirit of God.

Chriſt

Chriſt gave *a New Luſtre* to the Law: but he neither gave any New Law, nor put *a New Senſe* on that which was given.

3. It may be objected, that the World will be judged by the Goſpel. *Rom.* 2. 16. *In the day when God ſhall judge the ſecrets of Men by Jeſus Chriſt, according to my Goſpel.* If Judgment muſt be paſs'd upon Men according to the Goſpel, then the Goſpel is either *a Law*, or it has Laws *peculiar* to it, becauſe that which is *norma judicii* muſt be *norma officii.*

To this two things may be anſwered.

1. The Words of the Apoſtle in this *Verſe*, as *learned Beza* obſerves, muſt be connected with the 12*th Verſe*, where the Apoſtle ſpeaks of them who ſinned without the written Law, and of them who had it, and yet ſinned againſt it, becauſe all that which comes in between the 12*th* and 16*th Verſe*, is a *Parentheſis.* If this be noted, then ſhall we be led to ſee, that the ſenſe of the Apoſtles Words is no more than this, that Chriſt would judge all Men in the World, either by the Law which *was* was written in the *Heart*, or by the

the Law which *is* written in the *Word*, and this was the Doctrine which the Apoſtle had preached.

2. That which the Apoſtle calls the Goſpel, is the whole Doctrine that he had either preached or written, becauſe Damnation is not from the Goſpel *as it is the Goſpel*, but it is from the Law. It is by the Law that God governs the World, condemns every unbelieving impenitent Sinner, and it is by the Law that Chriſt will judge the World at the *laſt day*. To ſin under Goſpel-light, and to ſlight Goſpel-grace, will make the Condemnation of ſuch Sinners as periſh under the Goſpel, more ſevere than the Condemnation of Sinners who never heard of the Goſpel: but the Sentence of Condemnation that will paſs upon all Sinners, will be from the Law. The Law is the only rule of *Duty*, and it will be the only rule of *Judgment*.

The Law differs from the Goſpel, becauſe the Law is made up of *Precepts* and *Threatnings*: but the Goſpel is made up of *Promiſes*.

3. The Law preaches nothing but *abſolute Juſtice* and *Death* for Sin: but the Goſpel preaches *Grace*, and is a

Word

Word of *Mercy*. We may perceive the Truth of this in ſix things.

1. The Law ſheweth us our *Sin*, and our *Deſert* of *Condemnation becauſe of Sin*: but the Goſpel reveals a *Saviour*, and declares to us our *Recovery* through him.

2. The Law is a Word of *Terror* and *Deſpair*: but the Goſpel is *a Word* of *Hope* and *Conſolation*. *The Law works Wrath*. Rom. 4. 15. The Law heaps up the Anger and Indignation of God againſt Sinners as it denounces his Wrath againſt them. The Law kills, and cannot *now* help and ſave us, not from any Fault or Tyranny of its own, but by taking occaſion from the Rebellion of our Hearts, which draws us to act contrary to the ſacred Will of God. The Law kills, and ſpeaks nothing but Judgment againſt Sinners: but the Goſpel is a Word of Grace, and brings Comfort.

3. The Law takes the Sinner by the Throat, and ſays, *pay thy Debt*: but the Goſpel ſays, *Chriſt has paid it for thee*.

4. The Law ſays, thou art a *Sinner* and muſt *periſh*: but the Goſpel ſays, *be of good chear, for thy Sins are forgiven thee*.

5. The Law ſays, *make reparation for thy Sins:* but the Goſpel ſays, *Chriſt has made a full ſatisfaction for Sin.*

6. The Law ſays, *where is thy Righteouſneſs?* but the Goſpel ſays, *Chriſt is thy Righteouſneſs and Strength.* The Law dos nothing but flaſh Wrath in the Face of a Sinner, but the Goſpel is a Meſſage of Grace and Mercy.

4. The Law promiſeth Life upon the *Condition* of *Perfect Obedience:* but the Goſpel promiſeth Life *freely* without the *Condition of any Works.* Rom. 11. 6. *If it be by Grace, then it is no more of Works: otherwiſe Grace is no more Grace: but if it be of Works, then it is no more Grace: otherwiſe Work is no more Work.* The leaſt mixture of Works with Grace ſpoils the Beauty, and darkens the Glory of it, and it is that which the Nature of Grace will not endure or bear. All Works are excluded in the Goſpel as *Federal Conditions* or *valuable Terms* of Juſtification and Life, becauſe the Goſpel has no Condition of *any Work* adjoined to it, but only reſpects the Obedience of Chriſt as the *ſole meriting*

Cauſe

Cauſe or *Federal Condition* of our Juſtification and Life.

If no one ſaving Benefit were given to a Sinner but upon ſuppoſition of *his doing*, this would turn the *Covenant* of *Grace* into a *Covenant* of *Works*, and the Terms of the Goſpel-Covenant would be more difficult than the Terms of *Adam*'s Covenant were, becauſe *Adam* in his Innocency had perfect Strength for perfect Obedience: but in a ſtate of Unregeneracy we have not the loweſt degree of Life and Strength for Spiritual Acts, and after Converſion our Strength is but ſmall. It was as eaſie for *Adam* in his primitive ſtate *to obey*, as it is for us in our degenerate State *to ſin*, and nothing could be more *moderate* and *mild* than that which was put upon him for the Teſt and Proof of his Obedience. It was not to *act*, but to *ſuſpend acting*. It was not to put forth any *Poſitive Act*, but it was only to *forbear* the forbidden Fruit, or the Fruit of *one Tree* in the Garden, when he had liberty to eat of the Fruit of all the other Trees that were in it.

If any *Act*, *Work* or *inherent Grace* in us were made a Goſpel-condition of

our Juſtification, then the *Covenant of Grace* would be as much a *Covenant of Works* as *Adam*'s Covenant was, and the Terms of it would be more rigorous, becauſe it was more eaſie for innocent *Adam* to comply with the Condition of *perfect Obedience*, than it is for the ſtrongeſt Believer under the Goſpel to offer up to God *ſincere, imperfect Obedience*.

It may be ſaid, the Goſpel promiſe of Juſtification is *conditional*, becauſe Faith is required in them that are juſtified. *Rom.* 5. 1. *Being juſtified by Faith, we have peace with God, through our Lord Jeſus Chriſt.* Gal. 2. 16. *We have believed in Jeſus Chriſt that we might be juſtified by the Faith of Chriſt.* If the Objects of juſtifying Grace be ſuch as *believe*, dos not this then make the Goſpel Promiſe of Juſtification to be *conditional*. I anſwer.

1. When the Spirit of God applies the Righteouſneſs of Chriſt to *adult* Sinners, he works Faith in them. When he puts the Righteouſneſs of Chriſt upon them, he gives them Faith to take hold of it, and to rely on it as their only Righteouſneſs before God. When the Righteouſneſs of Chriſt is imputed

to

to a Sinner, the Spirit of God quickens him to receive it by Faith, and to put his whole Confidence in it.

2. The Neceſſity of Faith in all grown Sinners that are juſtified, dos not prove the Grace of Juſtification to be diſpenſed upon the *Condition* of *any Work* or *Grace of ours*, becauſe when we are ſaid to be juſtified by Faith, we are not juſtified by it as it is a *gracious Habit* or *Quality*, but we are juſtified by it as it is conſider'd in its Office, or as it takes hold of Chriſt when he is freely given to us. It is not for its *own worth* that we are juſtified by it, and therefore it is not ſaid that we are juſtfied *for Faith*, but *by Faith*. It dos not juſtifie us as it is *our Act*, or as it is a *Grace or Work in us*, but *relatively* as it is a *mere Receiver*. It is for this reaſon that Faith is oppoſed to Works. *Rom.* 4. 5. *To him that worketh not, but believeth on him that juſtifieth the Ungodly*. Faith as it has *any Concernment* in our Juſtification, is oppoſed to *all Works*, and *to every thing that may be eſteemed a Condition*. If we were juſtified by Faith as it is *our Act*, or as it is *a Grace or Work in us*, then in being juſtified by Faith we ſhou'd be ju-

ſtified *by the deeds of the Law*, for Faith as it is a *Grace* or *Quality in us* muſt be reckoned among *the deeds of the Law*. As Faith is a *Grace inherent in us*, it is that which the Holy Ghoſt works in us in *conformity* to the Law of God.

If we can underſtand the difference between the Law and Goſpel, as the Law promiſes Life upon the *Condition* of *perfect Obedience*, and as the Goſpel promiſes Life to us *freely without the Condition of all Works*, we ſhall then know when it is the Law, and when it is the Goſpel, that ſpeaks to us either in the *Old*, or in the *New* Teſtament.

1. When there is any Duty commanded to be done by us, either for the *avoiding* of *Puniſhment*, or the *gaining of a Reward*, or *when any Promiſe is made to us upon condition of ſome Work to be done by us*, here is the Voice of the Law, altho' we read it in the *New* Teſtament.

2. Where the Promiſe of Life and Salvation is made to us *freely through Chriſt*, *without any Condition of our Works annexed*, then this is the Voice and unmix'd Doctrine of the Goſpel, whe-

whether we meet with it in the *Old* or *New Teſtament.* The *Free Promiſe* of Life and Salvation made to us through Chriſt, is the Voice of the Goſpel.

CHAP. IV.

Of what Weight and Moment it is to diſtinguiſh rightly *between the Law and the Goſpel.*

I *Shall ſhew of what Weight and Moment it is to diſtinguiſh* rightly *between the Law and the Goſpel.* Our firſt *Reformers*, becauſe of the Oppoſition of the *Papiſts* on the one hand, who were for a *New Law*, and of * *Iſlebius* and his Followers on the other, who pleaded for the *Abrogation* of the *Moral* Law, were led to treat about this Truth with great Tenderneſs, and were cautious as to both Extremes.

I. *Agricola* Iſlebius *in Schola* Iſlebiâ *Theologiæ Lector anno* 1538. *incepit effutire dogmata divinæ legi adverſaria. Scilicet. Lex* Moſis *ſub evangelio prædicanda non erat; per illam præparandi, conentiendi, terrendi, humiliandi, neutiquam erant peccatorum animi ad converſionem; nec ex illa docenda pœnitentia; ſub gratia non ſub legis pædagogia Chriſtiani utique vivebant; faciendaque bona opera non ex legis obligatione & concione, ſed ex libertate ſpiritus & evangelii.* Vide plura apud *Lutherum.* Tom. 1. & 11. in *Geneſ.* Cap. 18. 24.

We have not followed our happy and faithful Predeceſſors ſo carefully herein as we ought, and this is *one Reaſon* why there is ſo much Darkneſs among us. Many who have been ſound in the Faith, have dropt ſeveral *unwary* but *wel-meant* Expreſſions, which are now wreſted to favour Opinions of a dangerous conſequence. It is a thing of the greateſt Importance to diſtinguiſh rightly between the Law and the Goſpel, and not a Point of Indifferency, or a Contention about Words. It cannot be thought to be ſo by any of us, if we prefer Truth before Faction, Faith before a Carnal Intereſt, and the Glory of God before all the Advantages of worldly Policy, becauſe it will upon enquiry be found to be a matter wherein the Eternal Welfare of Men's Souls is concerned.

1. When the Law is not diſtinguiſhed from the Goſpel, it brings great Confuſion. When the Law is confounded with the Goſpel, Light is mixed with Darkneſs, Sorrow with Joy, Death with Life, Bondage with Freedom, the Waters of the Sanctuary, which are pure in themſelves, are made

made muddy, the Order of God is overturned, and we know not what either to *hope* for, or to *fear*.

2. When the Law is not diſtinguiſhed from the Goſpel, it forms in the Minds of Sinners a falſe and frightful Idea of Chriſt, as if he were not a Remedy or a Security for Sinners againſt the Law, but a ſecond *Moſes*, or a ſevere, rigid Task-maſter to bind heavy Burdens, and to lay them upon the backs of Sinners.

To confound the Law and Goſpel, or to preach that as Goſpel which is Law, is to repreſent Chriſt riding in a *Fiery Chariot* to diſperſe his Thunderbolts, but not ſitting on a *Mercy-ſeat* with a Sceptre in his Hand to croſs out our Debts, and to forgive our Sins. When the Law is not diſtinguiſh'd from the Goſpel, but mingled and twiſted with it, Sinners are then led to deſpair, but not encouraged to come to Chriſt. They are *driven* from Chriſt when they ſhould be *drawn* to him, and their Conſciences are brought into great Diſtreſs. When the Thoughts of Sinners are confus'd and indiſtinct about the Law and the Goſpel, they then think they

muſt

muſt have that which the Law *requires*, before they can receive what the Goſpel *gives*, and that they muſt have that Grace to bring with them to Chriſt, which they ought to expect from him alone. This leads them to deſpair, eſpecially if they be ſuch as do not make Religion to be a *Notion*, or the Practice of it to be only a *Form*, but put the Truth which they hold to the *Tryal*, and ſtrive to live up to it. When they have their Eye upon the *Demands* of the Law, and know not how to ſet the *Riches* of the Goſpel againſt the Requiries of the Law, they then ſink under the *fearful looking for of Judgment, and of a fiery Indignation from the Lord*. There is no Relief for awaken'd, diſpairing Sinners, when they have the Righteouſneſs of the Law, and not the Righteouſneſs of Chriſt before their Eyes.

3. When we do not diſtinguiſh between the Law and the Goſpel, and when we are not taught to expect all from the Grace of the Goſpel, and nothing from the Law, we are then eaſily drawn to join our own Works or Duties with Chriſt's Righteouſneſs in

our

our Juſtification before God. This is a great Error, and it is ſo great, that if an Angel from Heaven ſhould preach or publiſh it, he would be accurſed. He would not only deſerve to be *rejected*, but to be *accurs'd*. Gal. 1. 8, 9. *Though we, or an Angel from Heaven, preach any other Goſpel unto you, than that which we have preached unto you, let him be accurſed.* He repeats and brings it over again, leſt any might think it to be ſpoken raſhly, or to be the overflowing of too great Heat and of intemperate Zeal. *As we ſaid before, ſo ſay I now again, if any Man preach any other Goſpel unto you, than that ye have received, let him be accurſed.* What was it to preach another Goſpel in the Senſe of the Apoſtle? I anſwer. It was to mix and confound the Law with the Goſpel, or to bring good Works and the Duties of Obedience to bear *a part* with the Righteouſneſs of Chriſt in the Juſtification of a Sinner. If an Angel from Heaven did preach this Doctrine, it would bring him under a direful *Anathema*. It was the Sin of the *Judaizing Teachers* to adulterate the Goſpel, and to *alter* it from its Purity, by mixing

mixing the Law with it. The Doctrine taught by them was this, That it was neceſſary to be circumciſed, and to keep the Law of *Moſes* according to the Standard and *Doctrinal Scheme* of the *Phariſees*. Acts 15. 1. 5.

Why is this Error ſo great? I anſwer. Becauſe when we join any thing of our own with Chriſt for our Acceptance with God, it renders the death of Chriſt of no effect to us. *Gal.* 5. 2, 3, 4. *Behold I Paul ſay unto you, that if ye be circumciſed, Chriſt ſhall profit you nothing. For I teſtifie again to every Man that is circumciſed, that he is a debtor to the whole Law. Chriſt is become of no effect unto you, whoſoever of you are juſtified by the Law.* The *Judaizing Teachers*, who are here charged with *corrupting* and *mangling* of the Goſpel, did not exclude the Righteouſneſs of Chriſt from their Juſtification, or think that they could be juſtified *only* by their own Works, but they expected Advantage by the Righteouſneſs of Chriſt, elſe the Apoſtles Argument could have been of no force againſt them. *Chriſt is of no effect unto you.* This proves that they did not look for Juſtification by their own Works

Works *without Chriſt*, but that they joined their own Works to Chriſt's Righteouſneſs for Juſtification. If they had expected no good by Chriſt, the Apoſtle's Argument would have concluded nothing, and it would have been infignificant for him to have ſaid, *Chriſt is of no effect unto you.* When we add our own Duties to Chriſt's Righteouſneſs for our Juſtification, we then deprive our ſelves of all Benefit by Chriſt. He will profit us nothing if we do not relie upon him alone in our Juſtification. The *falſe Apoſtles* were for *mingling* the Works of the Law, and the Grace of the Goſpel together, and this is ſaid to be deſperately dangerous. When the Judaizing Chriſtians were circumciſed with this Opinion, that Circumciſion conduc'd to their Juſtification, they became Debtors to the whole Law, and fix'd themſelves under the Curſe and condemning Sentence of it. When they ſought Juſtification and Life *partly* by the Works of the Law, they put themſelves under all the Obligations of the Law, and ſo became Debtors to the Juſtice of God for the breach of every ſingle Precept of it.

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If we give that either to *Repentance*, or to *Sorrow for Sin*, or to *Self-denial*, or to *Humility*, or to *Mortification*, or to *Faith it ſelf*, which they did to Circumciſion, we ſhall become Debtors to the whole Law of God, and *Chriſt will become of no effect to us.*

4. When Believers themſelves have not a true Knowledge of the difference between the Law and the Goſpel, their Peace is then diſturb'd, and the Quiet of their Souls can never be ſetled for their Comfort and Satisfaction. They hang in a doubting, wavering Condition, between Hope and Fear. When Believers draw their Comfort from what they have done in Obedience to the Law, and not from the Righteouſneſs of Chriſt in the Goſpel, then by the ſame way that they are encourag'd to hope, they are compell'd to fear, becauſe the *Sins of their Hearts and Lives* give them more reaſon to *fear*, than their *Perſonal Graces* can give them ground to *hope*. With what Comfort will you raiſe up the Spirit of a fall'n, afflicted Believer, if you do not teach him to diſtinguiſh between the Law and the Goſpel, that he may run to the Righteouſneſs of Chriſt,

Chriſt, and may appeal from the Law, which ſhews what every Man *ſhould do aright*, but can pardon none for that which they *have done amiſs*? When a Man is no *ſuperficial Pretender* or *deſigning Formaliſt* in his religious Profeſſion, but is willing to ſee with his *own*, and not with the Eyes of *another*, and when he is cloſe and impartial in examining his own Heart, and dos not put off the Charge and Care of his Soul to *another*, he will then be thrown into a depth of Deſpondency, if his Knowledge of the Law and Goſpel be *miſty* and *dark*, but not *diſtinct* and *clear*.

It is the great *Ignorance* of Profeſſors about God, it is their *Careleſneſs* about the ſtate of their Souls, and it is their *Indifferency* about the Affairs of Eternity, that makes them ſo ready to turn away from the Doctrine of *Grace* to the Doctrine of Juſtification by *Works*. If they did but conſider how *little* they themſelves are able to *do* towards the fulfilling of the Law of God, and if their Conſciences did but come under the *forcible* and *powerful* Convictions and Apprehenſions of the Infinite Holineſs and Juſtice

ſtice of God, they would then be under no *Temptation* to depart from the Doctrine of the Goſpel, and to put their Necks under the *Yoke* of the Law. If the Profeſſors of Chriſtianity did but hear the Law, and conſider what it requires of them, they would never then go upon a preſumptuous Belief that they could *fulfil it*, and therefore they would not chuſe to be *under* it. *Gal.* 4. 21. *Ye that deſire to be under the Law, do ye not hear the Law?* It is as if he had ſaid, ye that hold your ſelves bound to fulfil the Law, and hope for Eternal Life by your Obedience to it, why do ye not hear it *ſo* as to underſtand the bent and drift of it when ye hear it? If ye did but hear the Law, ye would not chuſe to be *under it.* If Men did but put the Queſtion to themſelves with a *due Concernedneſs*, and ask how they can anſwer all the Demands of the Law, it would cure them of the *Itch* of *Legaliſm*, and they would not expect Juſtification and Life by their Obedience to the Law.

5. When we mix the Law with the Goſpel, and do not diſtinguiſh that which is Law from *that* which is Goſpel, our Frame will then be *ſervile*,

vile, and we ſhall never get beyond the Spirit of the *Old Teſtament Diſpenſation*. Some under the *Old Teſtament State* did riſe high in *Goſpel-light*: but the Frame ſuitable to the *Old Teſtament State* was *low* and *ſervile*. When we do not diſtinguiſh between the Law and the Goſpel, we ſhall only be *Mount Sina Worſhippers*. The reaſon why many Chriſtians are dead and dull, dejected and lumpiſh in the Service of God, and drive on heavily towards Heaven, is becauſe there is more of a *ſervile and legal* Frame than of a *Goſpel-ſpirit* in their Worſhip and Service.

There are two Queſtions that may here be ask'd.

1. When is it that the Frame where-with we act in the Service of God is *legal* and *ſervile*?

2. When is it that our Frame in the Service and Worſhip of God is *Evangelical*, and anſwerable to a Goſpel-ſtate?

1. When is it that the Frame where-with we act in the Service of God is *legal* and *ſervile*? I anſwer. Our Frame in the Service of God is *legal* and *ſervile*.

1. When we are drawn to Acts of Obedience by the *Enforcements of Terror* and of *God's Wrath*, and not by the *Allurements of Grace*, and when we look more to God as he is *a Judge*, and as he is *terrible in Majeſty*, than we do to him as he is a *Saviour*, and as he is *infinite in Mercy*. When we are driven to Duty by *Fear*, and not perſwaded by *Love*, when we ſtand in awe of God becauſe of his *Juſtice*, but do not fear him becauſe of his *Goodneſs*, and when we obey him with the Spirit of *Servants*, and not with delight as *Sons*, then is our Service performed with a *legal* Frame.

2. When we build our hope of Peace and Comfort upon *Conditions* which are either *performed by us* or *wrought in us*, and not upon the *Free Grace* of God in the *abſolute* Promiſes of the Goſpel, then our Frame in the Service of God is *legal*. When our Expectations of Mercy are founded on our *own Obedience*, when we reſt in our *inherent Grace*, and when we make *ſomething in our ſelves* to be the ground of our Comfort, then our Frame is *legal*.

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The *Promiſe* and *Oath* of God, which are the *two great things* that may raiſe *ſtrong Conſolation* in us, are both *extrinſick to us*. Heb. 6. 18. The *Promiſe* and *Oath* of God are *for us*, but they are not *in us*.

3. When we expect any thing from God not as a *Free Gift*, but as the *Wages of our Work*, and when we would not *inherit as Heirs*, but be *rewarded as hired Servants*. This is when we think God to be ingaged to give Mercy to us upon the account of what we *have done*, and when our hope of Mercy riſes by the *livelineſs* of our own Spirits in the Performance of Duty, and not by the *Faithfulneſs* and *Free Grace* of God in his Promiſes. This is to *barter* Duties with God, as if we who are bankrupt Sinners could *ſwap* and *exchange* our Services for the Treaſures of Heaven. When we do this, we may *work hard*, but we ſhall *faint* under our Burden.

2. It may be ask'd, When is our Frame in the Service and Worſhip of God *Evangelical* and agreeable to a Goſpel-ſtate? I anſwer.

It is ſo, when we do not ſet upon Duties upon a *Legal Ground*, but look

to *Chriſt* for all Life and Strength in Duty. When we give God a Service that is *Evangelical*, then all the Grace which is *within us* will be imploy'd to carry us out to Chriſt. All our Duties muſt be perform'd in Obedience to the Law of God, and as *Fruits* or *Evidences* of Life: but not as *Titles* to Life. Faith *receives* a Title to Life, but it dos not *give* us a Title to it. When we believe in Chriſt, we then *receive* a Title to Life: but Faith is neither *our Title*, nor dos it *give* us our Title to Life. Faith *receives* our Title, but dos not *give* it. We *have* and *hold* our Title to Eternal Life upon the Obedience of Chriſt *alone*. The free Giſt of Juſtification and Life is by the Righteouſneſs of *One*, who is Chriſt Jeſus. *Rom.* 5. 18. Our Title to Eternal Life is by the Righteouſneſs of *One*, and it is *ſo by it* that it is in *no ſenſe* by our own Obedience. Our *Claim* to Eternal Life is not from our Performance of any Duties as *Goſpel-conditions*, but it is from the Obedience of Chriſt *only* which merits the Reward of Eternal Life for us. Our Title is *only* in the *Right* of Chriſt, but not *in that* which we our ſelves *do*. We muſt

muſt have the *Recompence of Reward* in our Eye to encourage us in Duty. *Moſes* had reſpect to the *Recompence of Reward*. Heb. 11. 26.

We muſt look to the Glory of Heaven to comfort us in our Afflictions, to quiet us under Diſappointments, to ſupport us under Preſſures, and to quicken us to the Diſcharge of difficult Duties: but we muſt hope for Heaven *only as the Debt of Chriſt's Obedience*, and not as the *Reward of our Service*.

When we are taught of God to diſtinguiſh between the Law and the Goſpel, we ſhall then have ſuch a regard to the Law as to mortifie in our ſelves all Propenſions to Sin, and yet we ſhall expect all Good from Chriſt, and ſhall build and found our Right and Title to Juſtification and Eternal Life *only on his Obedience*.

If we would not bring our ſelves into great Confuſion, if we would not frame in our Minds a *falſe and frightful Idea* of Chriſt, if we would not join our own Works with Chriſt's Righteouſneſs in our Juſtification, and ſo have *no part* in the Fruits of Chriſt's Death, if we would not diſturb our

Peace and deſtroy our Comfort, and if we would not have a *Legal Frame* under a *Goſpel Diſpenſation*, then we muſt diſtinguiſh *rightly* between the Law and the Goſpel. It is not all our own Diligence or acquired Parts that can be ſufficient to make us skilful in this Work, without the Word of God, and without the Spirit as the Interpreter of the Word. When we ſearch the Word, the Spirit muſt be our Guide in all our Inquiries, and then ſhall we know how to diſtinguiſh between the Law and the Goſpel for our *Salvation* and *Comfort*.

CHAP. V.

The Eſtabliſhment of the Law by the Goſpel proved.

I Shall demonſtrate the Truth of the Doctrinal Propoſition, and prove that the Law of God is not made void and abrogated, but eſtabliſhed and confirmed by the Goſpel, as it is a Goſpel of Grace.

I ſhall

I ſhall prove this by four things.

1. The Law is eſtabliſhed by the Goſpel, becauſe the Goſpel reveals and declares Chriſt to us, in whom the Law, as it is *a Covenant of Works*, has a perfect Accompliſhment. *Chriſt came not to deſtroy, but to fulfil the Law.* Math. 5. 17. Chriſt was made under the Law that he might fulfil it, and when he had fulfilled it, he did then honour and eſtabliſh it.

1. Chriſt was made under the Law.

2. When he was made under the Law he fulfilled it.

3. When he fulfill'd the Law, he did then honour and eſtabliſh it.

1. Chriſt was made under the Law. *Gal.* Ch. 4. Ver. 4. 5. *He was made of a Woman, made under the Law, to redeem them that were under the Law.* It was the *Moral* Law that Chriſt was made under, and he was made under it as a *Surety*.

1. It was the *Moral* Law that Chriſt was made under. That he was made under the *Moral* Law may be proved by four things.

1. It was the *Moral* Law that the *firſt Adam* broke, and by the breach of it brought a Curſe on all his Poſterity,

and therefore the *ſecond Adam* was made under the *ſame Law*, that he might ſatisfie for the *breach* of it by his *Obedience* to it, and reſtore fall'n Man to a ſtate of Happineſs.

2. The *Moral* Law is the *only Rule or Standard* of Righteouſneſs, and Chriſt was made under it that he might convey Righteouſneſs to guilty Sinners.

3. Chriſt was made under the ſelf ſame Law that he *reedeems us from*, but it is the Curſe of the Moral Law that we are *redeemed from* by Chriſt.

4. Chriſt was made under *that Law* which did equally bind both *Jew* and *Gentile*: but it was the *Moral* Law that equally bound both *Jew* and *Gentile* to Obedience. Chriſt was ſubject to the *Ceremonial* Law: but his Subjection to the *Ceremonial* Law, fell in with his Obedience to the *Moral* Law.

It may be ſaid, that Chriſt was made under the *Mediatorial Law*, or the Law of *Redemption*, as ſome call it, becauſe *he received a Commandment from the Father to lay down his Life*. Joh. 10. 18. It was according to this Commandment that he did act. *Joh.* 14. 31. *As the Fa-*

Father gave me Commandment, even ſo I do.

To this I anſwer. *That* which Chriſt calls a *Commandment* is to be underſtood of *a Covenant Agreement* which was between God and him. It was according to this *Covenant Tranſaction* that Chriſt came under the Law: but this *Covenant Agreement* was not the Law that Chriſt was made under.

1. This *Covenant Agreement* which Chriſt entred into *for us* could not be the Law that he was made under as a *Surety*, becauſe it had no *Sanction*.

2. If Chriſt had been made under a *Mediatorial Law* diſtinct from the *Moral* Law, then ſomething would have been injoin'd Chriſt by that which is call'd the *Mediatorial Law*, which he was not bound to do by the *Moral* Law: but this is without Truth, becauſe there is nothing that could be put upon Chriſt as our *Surety* by a Law of *Mediation*, to which he was not bound by the *Moral* Law when he was made under it.

3. If Chriſt had been made under the *Mediatorial Law*, then his Obedience cou'd not have been a *Satisfaction* for our Sins, becauſe it would have been

been the fulfilling of a Law *that we were never under*, and not the fulfilling of the Law *that we broke*, which was neceſſary to a *proper* and *full Satisfaction* for Sin. It was the *Moral* Law that Chriſt was made under.

2. Chriſt was made under the *Moral* Law as a *Surety*, and ſo by his own *voluntary* Engagement came under the Obligations of the *Moral* Law in his ſtate of Humiliation, that he might *bear our Sins* and *ſuffer Puniſhment* for them. *Puniſhment* could not have been righteouſly inflicted on him, if he had not been conſider'd as one under the Obligations of the *ſame Law* that we tranſgreſs'd. Chriſt made himſelf Sin for us by a *voluntary* ſubjection of himſelf to the *Moral* Law as a *Surety*, and God made him Sin for us by the Imputation of our Sins to him, and ſo treated him *penally* as he would have done the Sinners for whom he ſuffered. The Juſtice of God could not have made him a *Sufferer*, if he had not been under the Imputation of Sin. He was made Sin for us by Imputation that we might have the Righteouſneſs of *him* that was God imputed to us, and that we might be juſtified by a Righteouſneſs

ouſneſs which is as great as that which the Juſtice of God could require of us. 2. *Cor.* 5. 21. *He hath made him to be Sin for us, who knew no Sin; that we might be made the Righteouſneſs of God in him.* When Chriſt was righteous in himſelf, and knew not Sin in the *Inherency* of it, he was then made Sin for us by the Imputation of our Sin to him. As our Sin was laid on him he was not *judicially righteous* as a Surety, but a Criminal *legally conſidered* in the ſight of God till he had made Satisfaction for Sin, and ſo was taken from *Priſon* and from *Judgment*. Iſai. 53. 8. Chriſt could not have been put in Priſon or brought into Judgment, if Sin, which made us Priſoners and brought us under Judgment, had not been charged upon him. As it is againſt the Juſtice of God to clear Sinners without Puniſhment, ſo it is againſt his Juſtice to inflict Puniſhment where there is no Sin either *inherent* or *imputed*. The Puniſhment which Chriſt underwent for us as a *Surety* was a Work wherein the Glory of God's Juſtice did ſhine forth. *Rom.* 3. 26. *To declare I ſay at this time his Righteouſneſs, that he might be juſt, and*

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the Juſtifier of him that believeth in Jeſus. God declared his Righteouſneſs in the Death of Chriſt beyond whatever he had done before, that he might be juſt, and the Juſtifier of him that believeth in Jeſus. The Puniſhment of Chriſt as a *Surety* could not have been a Declaration of the Righteouſneſs of God in the greateſt Glory of it, if it had not been the Act of his Juſtice for the vindication of his righteous Law that was broken by Sin.

2. When Chriſt was made under the Law he fulfill'd it. *He was the end of the Law for Righteouſneſs to every one that believeth.* Rom. 10. 4. He was not only the *End* to which the Diſpenſation of the Law had *reſpect*: but he was the *End* of the Law for *Perfection.* It was in him that the Law was perfectly fulfilled.

1. He fulfilled the Law in the *Penal Part* of it by his *Paſſive Obedience*, which was a Compenſation for our breach of it.

2. He fulfill'd the *Preceptive Part* of the Law by his *Active Obedience.* He performed all things which are contained in the Law as *moral and neceſ-*

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ſary Duties, that we through him might have a Right to Eternal Life.

3. When Chriſt fulfill'd the Law, he did then honour and eſtabliſh it. God has often ſhew'd his Concernment for the Law by the Judgments which he has executed on evil doers, becauſe he will *magnifie his Law, and make it honourable.* Iſai. 42. 21. It is by diverſe ways that God has magnified his Law and made it honourable. Never could the Law of God have been brought to ſuch a pitch of Honour and Eſtabliſhment, as by the Obedience of Chriſt to the *Precept* and *Penalty* of it, becauſe no Creature can obey the Law as he did. His Obedience to the *Precept* of the Law tranſcended the Obedience of *Adam* in Paradiſe.

Again. No Creatures can offer up that Obedience to the *penal* part of the Law which Chriſt did.

If all the Men upon the Earth, and if all the Angels in Heaven were thrown for ever into devouring Flames, this would be a *fearful Inſtance* of Juſtice, but *little* to the Puniſhment of Chriſt. There is no Equality between Puniſhment inflicted on Creatures that

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were made, and Puniſhment inflicted on him *who made all the Creatures*. As finite Creatures bear no proportion to the infinite God, ſo the Puniſhment of Creatures bears no proportion to the Puniſhment of him that was the *true God* manifeſted in our Fleſh. God values the Law at ſuch a rate, that he would rather put his own Son to death than not have the Breaches of it repair'd. By this God has magnified his Law and made it honourable. When we conſider the Obedience of Chriſt to the *preceptive and penal* part of the Law, we cannot then have *mild* Thoughts of Sin, and we cannot have *mean* Thoughts of the Law.

1. We cannot have *mild* Thoughts of Sin. What a vile, deteſtable, accurſed thing muſt Sin be, that Chriſt muſt be condemned to the greateſt Puniſhment to ſatisfie for it? How hateful muſt Sin be to God, that he would have his dear Son to lie in his Blood, that it might not be paſs'd over without a Puniſhment commenſurate to the evil of it? When Sin is ſo loathſom to God, ought it not to be abhorr'd by us?

2. We cannot have *mean* Thoughts of the Law. When we are tempted to have diſparaging Thoughts of the Law, let us then turn our Eyes to God, and behold him making his only begotten and beloved Son to drink down the Vials of his Wrath, that the Breach of the Law might not go unreveng'd. If we can ſee this, and yet have a low Eſteem and a contemptible Opinion of the Law, we are then *ſo atheiſtical* and *unbelieving* as to reckon the glorious Tranſactions of God the Father and of Chriſt, to be the *greateſt Folly*, and not the *higheſt Wiſdom*. God would have his own Son to come into the World, to live a pure, holy Life, to die a ſhameful and a curſed Death, that the Law might not be deſtroy'd. Chriſt muſt obey the Precepts of the Law that he might fulfil it in all *its Demands*, and he muſt die and be a Sacrifice for Sin, that he might fulfil it in *its ſevereſt Penalties*.

2. The Law is eſtabliſhed by the Goſpel, becauſe when the Spirit of God leads a Sinner to Chriſt in the Goſpel, he firſt convinces him of Sin by the Law, and of his want of Righteouſ-

Righteouſneſs. It is the Law that convinces of Sin when the Spirit works by it. *Rom.* 7. 7. *I had not known Sin but by the Law.* As the Law convinces of Sin, ſo it convinces us of our want of Righteouſneſs. Ver. 9. *I was alive without the Law once: but when the Commandment came, Sin revived and I died.* The Apoſtle truſted in his own Righteouſneſs, and thought he might be juſtified *by it* and *for it* before God, till he was convinced of the Imperfection of it by the Law, and then he was no longer *a proud, opinionated Phariſee*, but *a ſelf-condemned, guilty Sinner.* A Sinner muſt be convinced by the Law that Juſtification is *impoſſible* by his *own Obedience*, before he will enquire after Chriſt. When he is arreſted by the Law, convinced of Sin, and arraign'd as guilty before God's Bar, he then liſtens to what the Goſpel ſays of Chriſt. When the Spirit of God opens and unfolds the Law, it has a great Strength and Efficacy in it to diſcover the Deformity of corrupt Nature, to humble proud Sinners, to terrifie them in their Security, and to urge them to flee to Chriſt for Righteouſneſs. *Gal.* 2. 19. *For I through the Law*

Law am dead to the Law. To be dead to the Law, is to be freed from the *damning Power* of it as it is a Covenant of Works, and to have no Expectations of Righteouſneſs and Life by it. How is this brought about ? I anſwer. Through the Law, not as the *Efficient Cauſe*, but as the Occaſion and Inſtrument of it. It is by the powerful Operation of the Spirit as the *Efficient Cauſe*, that Sinners come to be dead to the Law : but it is by the Law as the *Inſtrumental Cauſe*, or by the Law as the Spirit makes it forcible, to accuſe and condemn us for Sin. When the Spirit works by the Law to convince us of Sin and reprove us for it, we are then ſtirr'd up to run to Chriſt, by whom we are made free from the *damning Power* of the Law.

They who ſay the Spirit of God dos not make uſe of the Law in the Converſion of Sinners, ſet up *a New Law* which yet they diſclaim. The *Weakneſs* of their *Heads* brings them to err contrary to the *honeſt Intentions* of their *Hearts*. There can be no Conviction of Sin without a Law, becauſe we muſt try our ſelves by a Rule, and compare our Actions with it, before we

can ſee the Wandrings of our Hearts, and the Obliquity of our Actions. If this be not done by the *Moral* Law, it muſt then be done by ſome other Law, and ſo by *a New Law*.

It may be ſaid, that the Death of Chriſt ſets forth the Evil of Sin, and ſo convinces of it. I anſwer. The Death of Chriſt is a Glaſs, wherein we ſee more of the Blackneſs and Miſchief of Sin, than we could do if we were able to look into Hell it ſelf, and ſee all the Torments of the Damned there: but the Death of Chriſt dos not convince of Sin *directly*. The Death of Chriſt only convinces of Sin *remotely* as it referrs to the Law of God that was violated by Sin. The Death of Chriſt ſhews us the Evil of Sin as Sin is a Breach of *that Law* which Chriſt came to fulfil. What did Chriſt ſuffer for but Sin? Again. Why was Sin ſo evil that Chriſt muſt ſuffer Death for it, but becauſe it was a Breach of the Law?

The Law as it is applied to the Conſcience by the Spirit of God, is of a *ſtanding Uſe* in the Converſion of Sinners. We may be drawn to Chriſt by Love, and ſo may be converted without

out Terrors and Earthquakes of Fears: but we are never converted without a Conviction of Sin, and a ſight of our own Unrighteouſneſs.

3. The Law is eſtabliſhed by the Goſpel, becauſe when Chriſt as a *Surety* delivers us from the Curſe of the Law, or from the Law as it is a *Covenant of Works*, he dos then as *a King* bring us under the Law as it is *a Rule of Life*, or *a Rule of Obedience*.

1. Chriſt as a *Surety* delivers us from the Law as it is *a Covenant of Works*. Rom. 6. 14. *Ye are not under the Law, but under Grace.* Gal. 3. 13. *Chriſt has redeemed us from the Curſe of the Law, being made a Curſe for us.* The Law is abrogated as to the Curſe of it, in regard of *all them* that are under Chriſt as *a Surety*. The Law as *a Covenant of Works* is ſtill in force to curſe the Lawleſs and Diſobedient, but there is *now* no Law to condemn them that are in Chriſt. It is for this reaſon that the Law is ſaid *not to be made for a righteous Man, but for the Lawleſs and Diſobedient*. 1 Tim. 1. 9.

2. Chriſt as *a King* brings us under the Law as it is a *Rule of Life*, or *a Rule of Obedience*. Believers are not under

the *Curſe*, *Rigour*, and *Bondage* of the Law: but they are under the *Obligation* of its Commands as it binds them to lead a blameleſs, holy Life. When they are not under its *Maledictive Power*, they are under its *Directive Force*. When they have it not to *condemn* them for their Sins, they have it as a Rule to *direct* and *govern* them in their Lives. 1. *Cor.* 9. 21. *To them that are without Law, as without Law.* viz. To the Gentiles I was as one that had not been born and bred up a Jew. When the Apoſtle had ſaid he was as one without Law, leſt any ſhould think that he liv'd without Obedience to the Law of God, he adds in a Parentheſis, *being not without Law to God, but under the Law to Chriſt.* When we come under Chriſt as a *Surety*, he then reigns over us as *a King*, and as he is a *King* he gives us Strength for Obedience, and ſends us to the Law for the Rule of our Converſation.

4. The Law is eſtabliſhed by the Goſpel, becauſe it is by the Grace of the Goſpel that the Law of God is written on our Hearts. It is the Spirit of God, as he is a Spirit of Goſpel-Grace, that makes this Inſcription of

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the Law upon the Heart according to the Promiſe of God. *Jer.* 31. 33. *I will write my Law in their Hearts, and I will be their God, and they ſhall be my People.* This is apply'd by the Author of the Epiſtle to the *Hebrews* to Goſpel-times. *Heb.* 8. 10. When the Spirit of God writes the Law upon our Hearts, it gives us a Frame *univerſally* to comply with the revealed Will of God, and then no ſooner is any thing propounded to us that bears the Stamp of *Divine Authority*, but all the Faculties of our Souls are bent for a Conformity to it.

When a Believer dos not work to *purchaſe Life*, yet he works *from Life*. We may as well ſuppoſe a living Man to be without all the Acts of Life, as ſuppoſe that a Believer can live without Obedience to the Law of God. When the Spirit of God has implanted *a New Life* in the Heart, then gracious Motions and Vital Acts will follow. When a Sinner comes under the quickning Power of the Spirit of God, he then becomes a Law to himſelf, and therefore he honours God with Reverence, ſerves him with Fear, calls on him by Prayer, obeys him with all

his might, refers all his Actions to his Glory, adheres to him in Adverſity, and celebrates his Praiſes in a proſperous ſtate with a thankful Remembrance of his Benefits.

There is a Pleaſure which reſults from the Law of God to a a renewed Soul. *Pſal.* 19. 8. *The Statutes of the Lord are right, rejoicing the Heart: the Commandment of the Lord is pure, enlightning the Eyes.* When the Law of God through the Spirit's Influence enlightens the Eyes, there is then a Sweetneſs in it to rejoice the Heart. When we have a Tranſcript of the Law of God within, we ſhall then delight in it. *Rom.* 7. 22. *I delight in the Law of God, after the inward Man.*

If a true Believer delights in the Law of God after the inward Man, then it is a bad Sign upon Men both as to their *State* and *Frame*, when it is a Burden to them to hear of the Law of God. It is no better than a Fruit of their Enmity againſt God. It is grievous to them to *hear* of their Duty, becauſe they are reſolved *not to do it.* This froward and perverſe Spirit is often ſhaded with a fair Varniſh, and diſguis'd with a ſpecious and plauſible Pretence.

tence. Some pretend to be ſo tranſported and warm'd with the hearing of Goſpel-grace, that to mention the Law to them is to depreſs their Spirits, and to pour *cold Water* and not *Oil* upon their Fire. This is that which they ſay, but do not their irregular and unſavory Lives prove that none need Law-directions more than they? Again. How do the aforeſaid *conceited and proud Pretenders* manifeſt their Ignorance and Folly? If their Hearts were fir'd and warm'd with the Conſideration of the free and rich Grace of the Goſpel, they would then be conſtrain'd to think of the Commandments of God with Delight, and it would be their Pleaſure, and not their Pain, to hear of the Law. It is not a Zeal to maintain the Prerogative of Free Grace, or a Concernment to uphold the Royalties of it, that makes ſome *diſreliſh* all ſuch Diſcourſes as enforce and preſs Duty upon the Hearers of the Word: but it is their Love to their indulg'd Luſts, and their Hatred to Holineſs. They are like the rebellious *Iſraelites* who *could not endure that which was commanded.* Heb. 12. 20. They care not to hear of the

Law, becauſe they cannot endure that which is commanded by it. It is a black Mark of Unregeneracy, to be altogether unwilling to hear of the Law, becauſe every one that is born of the Spirit, ſo far as he is renewed by Grace, delights in the Law of God. If it be in Chriſt, who is the prime Subject of the Goſpel, that the Law has a perfect Accompliſhment as it is a Covenant of Works, if the Law be of a ſtanding Uſe for the Conviction of a Sinner, when the Spirit leads him to the Righteouſneſs of Chriſt in the Goſpel, if Chriſt bring every Believer under the Law as it is a Rule of Life, or a Rule of Obedience, and if it be by the Grace of the Goſpel that the Law is written upon our Hearts, then the Law is not made void by the Goſpel, but is eſtabliſhed and confirmed by it as it is a Goſpel of Free Grace.

CHAP.

CHAP. VI.

The Opinions of them who make void the Law of God brought under a juſt Cenſure.

I *Shall ſhew who they are, whoſe Opinions may be ſaid to make void the Law of God.* This is a ſevere Charge, and it will lie heavy on them on whom it juſtly falls. When we ſearch after them who make void the Law of God, we ſhall find that the *Guilty* are the moſt *confident Accuſers* of others, and that they who *moſt juſtly* come under *Cenſure*, ſeek to hide their own Deformities by caſting Reproach on the *Innocent*.

There are two ſorts who may be charged with making void the Law of God.

1. They who hold that Believers ought not to have any regard to the Law of God as it is *externally propounded*, and that the Obligations of the Law to Obedience are diſſolved by the Goſpel

2. They

2. They who are for *a New Law.*

1. They make void the Law of God who hold that Believers ought not to have any regard to the Law of God as it is *externally propounded*, and that the Obligations of the Law to Obedience are diſſolved by the Goſpel.

1. This Opinion, where it is *held*, is dangerous. We are forbid to *diminiſh* or *take any thing away* from the Word of God. *Deut.* Ch. 4. Ver. 2. Ch. 12. Ver. 32. It is ſaid of him that takes any thing away from the Prophetical Part of the Scriptures, that God will take away his part out of the Book of Life, and out of the Holy City. *Rev.* 22. 19. If it be a Sin that brings ſuch a loſs as the loſs of Life, to take any thing from the Prophetical Part of the Scriptures, what a Sin muſt it then be to take away the whole Law of God as it is a Rule of Life?

2. This Opinion has a Tendency to root out the Fear of God, and to make Men irreligious. It is (as *Calvin* calls it) a prophane Opinion, becauſe it incourages Men in the Neglect of Obedience.

3. It overthrows the Deſign of Chriſt's coming into the World, who came

came to deſtroy, and not to ſet up, the Works of the Devil. 1 *Joh.* 3. 8. *For this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* When Chriſt comes to us he *finds us in our Sins*, but he dos not *leave us in them*, becauſe he ſaves us from our Sins. *Matth.* 1. 21. *Thou ſhalt call his Name Jeſus, for he ſhall ſave his People from their Sins.* Chriſt did not come to free us from the Obligations of the Law to Duty, but to ſtrengthen us for Obedience. When we receive the Remiſſion of Sins as a free Gift, it muſt be no *Licence* for lewd Practices for the time to come. God's Aim in the Work of Redemption is not to diſcover himſelf favourable to our ſenſual Appetites, but to make us a People *zealous of good works.* Titus 2. 14. God was not ſevere with his own Son when our Sins were laid upon him, that he might be indulgent to our Luſts. We muſt not make Chriſt the *Patron* of our Sins, and think that we may be free to ſerve Satan under the Protection of his *Livery.* He has not expiated our *Old Sins*, that we may more freely commit *New ones.* They who ſay the Obligations

tions of the Law to Obedience are diſſolv'd by the Goſpel, are *inconſiderable Adverſaries*, and are rather to be *pitied* than *feared*.

1. If they be ſuch as are without the *Power of Godlineſs*, then the Fruits of the Fleſh, which are viſible in their Lives, manifeſtly declare that they are againſt the Law of God, becauſe they are reſolved to fulfil no other *Will* then that of the *Fleſh*. They may for a time *foam out* their own ſhame like the *raging Waves* of the Sea, but they will ſoon appear to be no better than the *unreſtrained multitude*, or the common People, who wilfully and totally omit all the Duties of Obedience while they *live*, and yet confidently believe they ſhall go to Heaven when they *die*. When this Opinion is entertain'd by Unregenerate Sinners, the *Infamy* of the Authors is *a Confutation* of it.

2. If they be ſuch as are juſtified by Chriſt's Righteouſneſs, and ſanctified by his Spirit, then this Error will not reach their *Vitals*. Altho' they may through the Defect of their Underſtandings, and becauſe of a zealous Oppoſition to a contrary Party, favour

vour it for a *while*, yet they will grow weary of it, and cannot continue to be *inflexible Adherents* to it. When they get rid of the violent Agitations which have been rais'd in their Spirits by *enflam'd* Debates and Conteſts, and when they come to retire to God, and to have Communion with him, they will then be ſo far from having *no regard* to the Law of God, that they will be troubled that they have not a *greater Conformity* to it. The Law or the Work of Grace *within* will not let them deſpiſe the Law of God *without*.

2. All ſuch make void the Law of God as are for a *New Law*. The Advocates for a *New Law*, are the *Papiſts*, *Socinians*, and *Arminians*.

1. The *Papiſts* are for a *New Law*, and plead that the Goſpel is this *New Law*. The Council of *Trent* (which with the *Papiſts* is the end of Controverſies, if they could agree about the *Explication* of it) curſes every one that ſays the Goſpel is a naked and abſolute *Promiſe*, without a *Condition* to obſerve the *Commands*. *Concil. Trident. Sext. Seſſ. Canon* 20.

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The ſame Council is as liberal in curſing all them that ſay Chriſt is given for a *Redeemer*, and not for a *Law-giver*. *Siquis dixerit Chriſtum Jeſum à Deo hominibus datum fuiſſe, ut Redemptorem cui fidant, non etiam ut Legiſlatorem cui obediant, Anathema ſit.* Concil. Trident. Sext. Seſſ. Canon 21.

The *Papiſts* divide the Law of God into that which is *Natural*, *Moſaical*, and *Evangelical*, and it is by the *Evangelical* or Goſpel Law, that the *Natural* or *Moſaical* Law, as they ſay, is brought to Perfection. This is that which Cardinal *Bellarmine* delivers as the Doctrine of the Church of *Rome*. *Lib.* 4. *de Juſt. Cap.* 3. Chriſt (ſaith he) made the Law perfect, which was imperfect.

2. The *Socinians* are for a *New Law*, that they may introduce Juſtification by a Man's own Obedience. *Catech. Racov. Cap.* 1. *&* 2.

According to the *Socinians* the *Law of Works* is aboliſhed, and a *New Law* is erected in the ſtead of it, whereby God accepts of the *defective Obedience* of the Creature as a *perfect Goſpel Righteouſneſs*, fully anſwering the *Rule* of the *New Law*.

3. The

3. The *Arminians*, who *Socinianize* in many things, are alſo for a *New Law*.

The *New Law*, as it is ſet up and advanced by the aforeſaid Oppoſers of the Truth, is *a Peſtilence* that walketh in the *Darkneſs* of equivocal Words and doubtful Expreſſions, and the leſs ſenſible the common Profeſſors of Chriſtianity are of it, the more eaſily they may receive *a mortal Infection* from it. The Poiſon and Venom of it is great.

1. It juſtifies the Devil's Charge againſt God. *Gen.* 3. 4. *The Serpent ſaid, ye ſhall not ſurely die.* If the *ſame Law* that was *broken*, had been *diſannull'd* and not vindicated, then the Threatning of God would not have been fulfill'd. If the Puniſhment that was threatned had not been inflicted, the Word of God would have been falſify'd, and the Devil's Accuſation againſt him would have been made good.

2. The *New Law* reproaches the Faithfulneſs, Holineſs, and Wiſdom of God, as if he had deſtroy'd a Law that was *perfect*, to make way for *one* that diſpenſes with ſome Sins as *venial*, and admits a mixture of Sins into the

Terms

Terms of Juſtification. If God had given a *New Law*, upon the Breach of the *Law of Innocency*, in favour of Man's ſinful Nature, and the Impotency which he voluntarily contracted, he would have been unfaithful to his own Word, injurious to his Holineſs, and would have given his revolted Creatures reaſon to upbraid him with Folly, in aboliſhing a Law that was *perfect*, and in framing *another* in the ſtead of it, that bends and yields to the crookedneſs of their Hearts.

3. To teach Men to give heed to a *New Law*, is to bring them into great Diſtractions when they come under the Convictions of Conſcience. When Sinners come to be troubled for their Sins, what Law is it that they then judge themſelves to have broken? Is it *a New Goſpel Remedial Law*? I anſwer, No. What Law is it then? I anſwer, It is the *Moral Law*. When the Spirit of God ſtrives with Sinners, they then condemn themſelves for the Breach of the *Moral Law*, becauſe it is the Moral Law only that binds their Conſcience. The *Moral Law* is that which Conſcience knows, but *a Remedial or New Goſpel Law* is that which

which it knows not. All convinced Sinners can give a Teſtimony to the Truth of this. If it be the Breaches of the *Moral Law* that the Conſcience of Men charges them with, when they are under Convictions of Guilt, and Fears of Wrath, then to bid Sinners try, examine, and judge themſelves by a *New Law*, is to diſtract and confound them, becauſe it is to put them upon going, not only againſt the Dictates of the Spirit of God in the Word, but againſt the Verdict of their own Conſcience.

4. The *New Law* is calculated to countenance looſneſs of Life. It brings down the Law of God to Men's Imperfections, and allows nothing to be Law but what gives Countenance to their Luſts. It is natural for Man in his depraved State, either to extenuate Sin, and ſo to make a ſmall Sin of a great one, or to make no Sin of a little one. Man's Love to the Pleaſure of Sin is ſo great, that it blinds his Judgment, and he cannot diſcern the filthy Nature of it. It is the Affection which Sinners have for their Luſts, that gave Birth to *a New Law*.

The *Phariſees* of old deſtroy'd the Strictneſs and Purity of the Law of God by their ſelf-flattering Interpretations of it, and they were enrag'd againſt Chriſt, becauſe he condemn'd their Hypocriſy, and retriev'd the Law from their corrupt Gloſſes.

The *Papiſts* are Followers of the *Phariſees*. The *Papiſts* ſay the Law of Chriſt is more perfect than the Law of *Moſes*, but when they come to ſhew what this *New Law* is, they make it to be a moſt empty thing. The *Papiſts* teach that the Law of God requires Obedience *onely* in external things, under the Pain of Damnation: but as for the Government of the Thoughts, Deſires, and Affections of the Heart, they make a light matter of it. A Man, with them, may be *a great Saint*, if he be but exact in the oſtentatious Trifles, and ridiculous Mummery of their *Mechanick Devotion*, and yet have his Soul as brimfull of Luſt as the Devil himſelf. If he dos a little of *that* which is ſeemingly *good*, he may overlook a Treaſure of *Evil* in his Heart. The *Papiſts* boaſt that they have ſome in their *Church* who not only fulfill the *Goſpel Law*,

Law, and ſo do all that they are bound to do, but obey the *Goſpel Counſels*, and ſo do more than the Goſpel or the *New Law* requires. This is that whereof they boaſt, but they glory in their Shame, becauſe their greateſt pretended Saints are ſo far from being better than *looſe Proteſtants*, as ſome *Warpers* among our ſelves have not more *raſhly* than *falſly* affirmed, that they are the worſt of all Men. The ſtricter a *Papiſt* is, the greater Oppoſer he is of the Truth, and as he has more of the Devil's Image in him, ſo he is a fitter Engine for him to work by. *A looſe Proteſtant* lives like a Brute, but a *devout Papiſt* acts like a *Devil*. Who among the *Papiſts* for ſeveral Ages, have been moſt ready to bring the *Martyrs* to the Stake, and to ſhed the Blood of the Saints? I anſwer. Not ſo much the debauch'd Herd of the rude Populacy, as the Squadrons of their *zealous Regulars*, who are Men that make a Shew of great Auſterity.

The *New Law* befriends Licentiouſneſs. The Aſſertors of it violently declaim againſt *Doctrinal Antinomianiſm*, and yet are Friends to *Practical*

Libertiniſm. They preach up Repentance as a *Condition* of Juſtification, and yet are averſe to the Law of God in Point of Obedience. Their Love to Sin and their Pride bring them to contradict and give the Lie to their *Doctrine* by their *Morals*. Their Love to Sin makes them averſe to the Law of God in Point of Obedience, and yet the Pride of their Hearts makes them truſt to their Works for Juſtification, when they have *too many* Works that are evil, but *few* that are good.

5. The *New Law* makes Sinners preſumptuous in their Formality, and lifts them up, in their Expectations, as high as Heaven, when the Juſtice of God will throw them down as low as Hel. The young Man that came to Chriſt was confident that he had *done all*, when he had *done nothing*, becauſe he had been tutor'd in the School of the *Phariſees*, and had drunk in their partial and ſelf-pleaſing Conſtructions of the Law of God. *Matth.* 19. 20. *All thoſe* (ſaith he) *have I kept from my youth up: what lack I yet?* He would never have made this confident Anſwer, or asked ſuch a Queſtion, if he had not

not been intoxicated with the *Pharaſaick Doctrine* of the *New Law*. If he had known either the Perfection of the Law of God, or the Deceit of his own Heart, or the Sins of his Life, he would then have ſeen thouſands of things that he lack'd, and he would not have ſaid, *What lack I yet?*

6. The *New Law* ſets up a Man's own imperfect Obedience inſtead of Chriſt's Righteouſneſs for Juſtification. The Abettors of the *New Law* teach that the *Act* of believing, as incluſive of Obedience, is imputed to us, and is accounted to us for our Righteouſneſs, *non merito ſuo ſed propter gratuitam acceptilationem Dei.*

The Sum of their Doctrine is this, It is *through* the Righteouſneſs of Chriſt, or *for the ſake* of his Righteouſneſs, that God accounts our *imperfect Obedience* to be our *perfect Righteouſneſs.*

This is that which *Michael Servetus*, the noted Blaſphemer of the *Trinity*, lays down in his ſecond Book *de Lege & Evangelio.*

Socinus is for the ſame in his Book *De Servatore.* *Arminius* aſſents to it, *in declaratione Sententiæ ad ordines Hollandiæ & Weſtfriſiæ.*

Bellarmine gives his Suffrage to this Opinion, and ſays on *Rom.* 4. *Ipſa fides in Chriſtum eſt juſtitia.*

The chief difference herein between the generality of the Learned *Papiſts*, and *Socinus* and his Followers is this, The *Papiſts* make Faith, as it includes Obedience, to merit Juſtification, becauſe of its *own worth*, as well as becauſe of *God's Promiſe* : But *Socinus* and his Followers will have it no otherwiſe to merit than *ex compacto*, or only as it is *graciouſly accepted* as our Righteouſneſs.

This Opinion that Faith, as it is incluſive of Obedience, is our juſtifying Righteouſneſs according to the Terms of the *New Law*, dos two things.

1. It deſtroys the neceſſity of Chriſt's Satisfaction. This is that which *crafty Socinus* drove at, in eſpouſing the Notion of a *New Goſpel Law.*

2. It detracts from the Juſtice of God, who judges according to Truth. *Rom.* 2. 2. *The judgment of God is according to truth.* As God is a God that judges according to Truth, he cannot judge our Obedience to be perfect, when it is imperfect.

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The Defenders of the *New Law* will ſay, he dos not judge it perfect *in judicio Juſtitiæ*, but *in judicio Miſericordiæ*. He dos not judge it perfect before the Bar of a *Creator*, but before the Bar of a *Redeemer*. I anſwer,

1. This Diſtinction will either puzzle a Man of a wounded Spirit, or it will be rejected by him, as that which *darkens Counſell by Words without Knowledge*.

2. It brings the Juſtice of God to jar and claſh with his Mercy, as if God did not judge according to Truth and Righteouſneſs when he judges according to Mercy.

It may be ſaid, Dos not God judge according to Mercy when he imputes the Righteouſneſs of Chriſt to us, and not according to Truth? I anſwer,

When God imputes the Righteouſneſs of Chriſt to us, he acts infinite Mercy towards us, and he judges according to Truth and Righteouſneſs. He acts infinite Mercy towards us, when he accepts us as Righteous, for a Righteouſneſs which is not our own: But he judges according to Truth and Righteouſneſs, becauſe the Righteouſ-

neſs for which we are juſtified is a perfect Righteouſneſs. It is a *gracious Act*, or the Act of God's Mercy, when he imputes the Righteouſneſs of Chriſt to us : But it is a *judicial Act*, or the Act of God's Juſtice, when he acquits us from Condemnation becauſe of the Righteouſneſs of Chriſt imputed to us, which is a Righteouſneſs that fully anſwers all the Demands of the Law, and merits our Juſtification.

The great and glorious God with whom we have to do, is a God of Truth, and as he is a God of Truth, he judges of things as they are in themſelves, and therefore our imperfect Faith, and our defective Obedience, will never paſs at his Tribunal as a perfect compleat Righteouſneſs. We cannot be juſtified before God without a perfect Righteouſneſs, fully anſwering the Law of Works, and this is the Righteouſneſs of Chriſt. It is really made a Believer's, when it is imputed to him, and is juſtly eſteem'd his according to Truth. The Imputation of Chriſt's Righteouſneſs to us, is no more a Fiction than the Imputation of our Sin to him.

I have ſhewed who they are that doctrinally make void the Law of God. We muſt neither comply with them who are for the diſſolution of the *Moral* Law in all its Obligations to Obedience, nor with them who pull down the Law which God has ſet up, for a *New Law* of their own deviſing. Both the aforeſaid Errors are the radical Cauſes of many Sins, for which God contends with us more and more ſeverely every Day, in the fearful Tokens of his Diſpleaſure that we are under, and ſo long as we have no *Zeal* for *Truth*, and no *Love* for *Holineſs*, we may expect that God will not *leſſen*, but *multiply* his Judgments upon us.

CHAP.

CHAP. VII.

The Concluſion or Application of the Doctrine.

I *Shall conclude with what may be applicatory.*

1. If it be ſo, that the Law is eſtabliſhed by the Goſpel, then the Doctrine of Grace is no Enemy (as it is ſlander'd) to Obedience or good Works. It is not only no Enemy to Obedience, but it is the only powerful Promoter of it. The Doctrine of Grace is often diſparaged by them who plead for it only for this end, that it may be a *Shelter* for their Diſobedience: but the Doctrine of Grace, when it is received in the *Power* and *Efficacy* of it, dos not only ſtir us up to Obedience, but is the *only thing* that can make us obedient to the Law of God.

The *Papiſts* not diſtinguiſhing between the Law as it is a *Covenant of Works* and as it is a *Rule of Life*, falſely charge us as if we aboliſhed the Law, and

and taught a Licentious Doctrine, when yet they themſelves have nothing in their *Communion* but either *Hypocriſy* or *Licentiouſneſs*.

Others who might know better, revive and rake out of the *Kennel* of *Antichriſt* this old *babyloniſh* Slander, when yet they themſelves *doctrinally* as well as *practically* make void the Law of God. We have the Witneſs of the Truth and the Teſtimony of Conſcience to oppoſe to the Slanders of *Papiſts* and *others*. When God makes us faithful to teach and receive the Goſpel of his Son, we then not only eſtabliſh the Law, but we take the *only way* to eſtabliſh it. If the Law be not eſtabliſhed by the Goſpel, it will never be eſtabliſhed.

2. If it be ſo, that the Law is eſtabliſhed by the Goſpel as it is a Doctrine of Free Grace, then the *Experience* which we have had of the Doctrine of Free Grace muſt be try'd by its bringing us to yield Obedience to the Law of God. We can never obey the Law of God when we are ignorant of the Doctrine of Free Grace: but we ſhall be obedient to it when we know the Doctrine of Free Grace in the Life

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and Sweetneſs of it. We may know the Doctrine of Grace *Notionally* and *Speculatively*, and yet to every good Work be *reprobate*: but we cannot know it *believingly* and *experimentally*, and yet live without Obedience to the Law of God. If we have received ſuch a Knowledge of Chriſt and of his Goſpel as accompanies Salvation, then we muſt be obedient to the Law of God for ſeveral Reaſons.

1. When the Virtue of Chriſt's Death is applied to us, we muſt then live unto him. 2 *Cor.* 5. 15. *He died for all*, viz. he died for all them to whom he was a Head. Why did he die for them? I anſwer. *That they which live ſhould not henceforth live unto themſelves, but unto him which died for them.* When the Spirit of God is a Spirit of *Union* to *implant* us into Chriſt, he is then a Spirit of *Unction* to *conſecrate* us to his Service.

2. When we are delivered from the Law as it is a *Covenant of Works*, we are then freed from the Dominion of Sin, and muſt bring forth Fruit unto God.

1. When we are delivered from the Law as it is a *Covenant of Works*, we are

are then freed from the Dominion of Sin, and are dead to it. *Rom.* 6. 2. *How ſhall we who are dead to Sin, live any longer therein?* viz. How ſhall we live in Sin, when Chriſt died for Sin, that we *with him* and *in him* might be dead to it?

2. When we are delivered from the Law as it is a *Covenant of Works*, we muſt then bring forth Fruit unto God. *Rom.* 7. 4. *Ye are become dead to the Law by the body of Chriſt, that ye ſhould be married to another.* Why were they dead to the Law? I anſwer. *That they might bring forth Fruit unto God.* What Fruit? I anſwer. The Fruit of Obedience to the Law of God, which is Fruit unto Holineſs. When we have no Love for the Law of God, and no Deſires to obey it, we are not then redeem'd from the Curſe of the Law, but are under the Condemnation of it. To ſay that we rejoice in the Grace of the Goſpel, and yet have no Diſpoſition to obey the Law of God, is a Frame not from *above*, but from *beneath*, and not from the Father of Lights, but from the Prince of Darkneſs.

A Believer obeys the Law of God not only becauſe of the Authority of the

the Lawgiver, but becauſe of the Purity of the Law it ſelf. As there is a Light in the Underſtanding of a Believer to diſcern the Holineſs of the Law, ſo there is the Fire of a ſpiritual Love in his Heart to move towards it and affectionately to embrace it. *Believing* and *Doing* are oppoſed in Juſtification, and can no more ſtand together than Light and Darkneſs: but in the Converſation of a juſtified Perſon they agree, and the one is productive of the other. *Grace* and *Condemnation* are oppoſite, but not *Grace* and *Obedience*. When Men caſt off Obedience to the Law of God as it is a *Rule*, they are then under the Bondage and Condemnation of it as it is a *Covenant of Works*. When we are called to Liberty by the Goſpel, our Liberty muſt not be a Cover for our Sins. *Gal.* 5. 13. *Ye have been called unto Liberty, only uſe not your Liberty for an occaſion to the Fleſh.* The Liberty which we have by Chriſt is a Liberty *from Sin*, but not a Liberty *to live in Sin.*

3. No ſooner dos the Grace of the Goſpel appear to us in its Riches and Glory, but it makes us holy. When

we

we are ungodly, the Grace of the Goſpel has not appeared to us. *Titus.* 2. 11, 12. *The Grace of God that brings Salvation has appeared unto all Men, teaching us that denying Ungodlineſs and Wordly Luſts, we ſhould live ſoberly, righteouſly and godly in this preſent World.* Faith in Chriſt, or the apprehenſion of the Pardon of Sin through him, is both the *Root* and the *Whetſtone* of Love and Obedience to God. All our Obedience is but *feigned* and not *ſincere*, if it have not for its Spring the free Remiſſion of our Sins, and the Juſtification of our Perſons by Faith in the Righteouſneſs of Chriſt. When a Man has Chriſt for his Righteouſneſs, he neither can nor will be ungodly, becauſe when he is ſenſible that God is ſo far from *envying* his Happineſs, as the Devil made *Adam* believe, that at the Expence of his Son's Blood he has redeem'd him when he was loſt, and rais'd him above the State of *Paradiſe*, his Heart is then melted, he is filled with Affections to God, and returns unto him becauſe he is a Redeemer. Every Man that has corrupt Reaſon for a Guide ſtumbles one of theſe two ways.

1. He

1. He either thinks that he muſt return to God, that for the ſake of his Obedience *in returning*, he may be favourably received and juſtify'd.

2. Or he imagines that there is no need for him to return, if God be his Redeemer, and if he receive him to Favour for the Righteouſneſs of *another*, without regard to any thing that is done by *himſelf*.

To return to God as a Redeemer is ſtrange Language to a Man under the conduct of Natural Reaſon. He either thinks that by his returning he muſt make God his Friend, or that there is no need for him to return to God if he be his Redeemer. Depraved Reaſon would direct God thus to ſpeak to a Sinner, *Return unto me that I may redeem thee.* This Method or Form of Speech is agreable to the perverted Reaſon of fall'n Sinners: but to a believing Sinner Redemption is a Motive to repent, and to return to God. *Iſai.* 44. 22. *Return unto me for I have redeemed thee.* Corrupt Reaſon ſees no room for Obedience, if it may have no part or ſhare in making our Peace with God, and in reſtoring us to his Favour. According to the

Judg-

ment of carnal Reaſon, our Obedience muſt either have ſome hand in *reconciling* us to God, or it is *unneceſſary*. This is that which unſanctified Reaſon dictates: but Faith ſees the Neceſſity of our returning to God, altho' our Obedience be totally excluded from having the leaſt Influence in our Juſtification. Nothing in the hearing of Faith has a more attractive Force to lead us to Obedience, than when God ſays to us, *Return unto me for I have redeemed you.*

4. All true Believers are ſo far ſenſible of their Obligations to Obedience, that the Burden which they groan under is the Weakneſs of their Grace and their want of Conformity to the Law of God. Their rejoicing is only in Chriſt Jeſus: but all their trouble is from a Senſe of the Body of Death which is in them, and which they carry about with them. *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from the body of this death, or from this body of death!* When Grace is wrought in the Heart, the Dominion of Sin is then deſtroy'd, and when the Dominion of Sin is deſtroy'd a full Deliverance from it is

deſir'd. There is no end to the Deſires and Endeavours of a Believer till Sin be perfectly done away in him.

5. The Law of God is perpetual in its Duration. *Pſ.* 119. 89. *For ever O Lord, thy Word is ſetled in Heaven.* The Angels in Heaven are under the Law in reſpect of Obedience. *Pſ.* 103. 20. *Bleſs the Lord ye his Angels that excell in ſtrength, that do his Commandments.* If the Angels be not without the Law, then the glorified Saints in Heaven will be under it as it is a Rule of Life, ſo as to do the things commanded by it. Their Obedience will not only reſult from the *Perfection* of their State, and the *Intrinſick Goodneſs* of the things which they do, but alſo from the *Obligation* which they will be under to the Law of God. The Felicity of Heaven will conſiſt in three things. 1. Viſion. 2. Fruition. 3. Aſſimulation.

1. Viſion. In Heaven we ſhall ſee Chriſt as he is. 1 *Joh.* 3. 2. *We ſhall ſee him as he is.* To ſee Chriſt as he is, is to have a bright Viſion of his glorious and beautiful Face for ever.

2. Fru-

2. Fruition. This will be a conſtant immediate Enjoyment of the Goodneſs of God.

3. Aſſimulation, or a Perfect Likeneſs to God in Holineſs. What will this be, but a Conformity to the Law of God without any Imperfection?

The Truth of our Knowledge concerning the Doctrine of the Goſpel, which is a Doctrine of Free Grace, is to be tryed by our Obedience to the Law of God, becauſe there is no *ſaving experimental* Knowledge of the Goſpel, where there is no Obedience to the Law of God.

If we receive a Spirit of *Unction* and be *conſecrated* to the Service of God when we receive a Spirit of *Union*, or when the Virtue of Chriſt's Death is applied to us, if we be freed from the Dominion of Sin when we are delivered from the Law as it is a *Covenant* of *Works*, if the Grace of the Goſpel when it appears to us in its Riches and Glory makes us holy, if the Weakneſs of Grace and a want of Conformity to the Law of God be a Burden which all true Believers groan under in this Life, if the Law of God be perpetual in its duration, and if it

be ſo that in Heaven we ſhall have a Perfect Likeneſs to God in Holineſs, which will be a full Conformity to the Law, then if we would prove our ſelves to be ſuch as are redeemed by the Blood of Chriſt from the Wrath to come, and have a *true experimental* Knowledge of the Grace of the Goſpel, we muſt not remit our Obedience to the Law of God, but muſt *bring forth fruit unto Holineſs*, that with Joy we may expect the *end* of all which will be *Eternal Life.*

3. If it be ſo, that the Law is eſtabliſhed by the Goſpel, then this may be applied to you who live in the wilful breach of the Law of God under the Goſpel. It may be applied to you in two things.

1. For Conviction. 2. For Exhortation.

1. It may be applied to you for Conviction. The Law not only continues in Force againſt you, but your Condemnation under the Goſpel will be more fearful than if you had never heard of the Grace of it. *Joh.* 3. 19. *This is the Condemnation, that Light is come into the World, and Men loved Darkneſs rather than Light, becauſe their*

their Deeds were evil. The Condemnation of no Sinners will be ſo ſevere as the Condemnation of them who *hear* of Chriſt, but never *believe* in him. When a Prince offers a free Pardon to Rebels that have broken the Law, and by the breach of it have forfeited their Lives, the Sin of their Rebellion is made greater every time they reject the Favour of their Prince after the Proclamation of Pardon is publiſhed. It is juſt ſo with you who are unbelieving and rebellious Sinners under the Goſpel. There is not a time that you are called by the Miniſtry of the Word, and refuſe the Call, but you become greater Sinners. If it be ſuppoſed that you are called an *hundred times*, and yet hearken not, then you are an *hundred times* greater Sinners than you were when you were firſt called. According to this way of reckoning how great muſt your Sin be? As your Sin is, ſo will be your Puniſhment. The greater Sinners you are, the greater Puniſhment you ſhall have. *Matth.* 21. 44. *Whoſoever ſhall fall on this Stone ſhall be broken: but on whomſoever it ſhall fall, it will grind him to Powder.* A difference is put between

them that *fall on the Stone*, and them on whom the *Stone falls*. Ordinary Sinners that ruſh againſt Chriſt, or ſin ignorantly, ſhall be *broken*: but they that ſin under the clear Light of the Goſpel, and the free Offers of rich Grace, ſhall be *ground to Powder*. The periſhing of other Sinners will be like the *falling of a Glaſs upon a Stone*, which becauſe it is brittle *breaks with the fall*: but if any of you periſh under the Goſpel, your periſhing will be like the *falling of a great Milſtone or Rock on a Pitcher*, which not only *breaks*, but *grinds it to Powder*.

If you be diſobedient to the Law under the Goſpel, then every day will bring forth *worſe* to you till that which is *bad* come to be *worſt* of all, and then you muſt go from your *Houſe* to your *Baniſhment*, from *Light* to *Darkneſs*, and from *Life* to the *bitterneſs of Death*.

2. It may be applied to you for Exhortation, or to exhort you to ſeek *Relief* in Chriſt againſt the Law as it is *a Covenant of Works*, and *Strength* in Chriſt to obey it as it is *a Rule of Life*.

1. Seek *Relief* in Christ against the Law as it is *a Covenant of Works*. When the Law condemns you because of Sin, remember then that Christ has condemn'd Sin in the Flesh. *Rom.* 8. 3. *God sending his own Son in the likeness of sinful Flesh, and for Sin condemned Sin in the Flesh.* If you have not Christ to *condemn Sin* for you, Sin will condemn you for ever. Sin dos as it were take upon it a *Person*, and comes into the Court of Justice to enforce its Plea against a Sinner. What is the Plea which Sin has against you but this, that you have transgress'd the Law of God, and ought to be punished for your Trangressions? Sin urges the condemning Sentence of the Law against you, and therefore the Law is said to be the Strength of Sin. 1 *Cor.* 15. 56. *The strength of Sin is the Law.* If you have not Christ to appear in the Presence of God for you to condemn Sin, or to invalidate its Plea, you will then fall under the Condemnation of Sin, and will never get from under it. Be exhorted now to flee from your Sins to Christ, and to lay aside your rebellious Purposes, when he withdraws not his *Compassions*. If you run to his

Embraces when he ſtretches forth his Arms, then *he* againſt whom you have *ſinned* will be your *Saviour*, and he that is to be your *Judge* will be your *Advocate*. If you truſt in him you ſhall find that his Promiſes are ſure, and you ſhall not be confounded as if you had taken a wrong courſe when you fled to him for Help and Salvation.

2. Seek *Strength* in Chriſt to obey the Law of God as it is *a Rule of Life*. Chriſt is ſaid to be *all and in all*. Col. 3. 11. Chriſt is *in all Believers*, and he is *all to empty Sinners*.

1. He is *in all Believers* by his Spirit and the lively Operations of it.

2. He is *all to empty Sinners* in the real Communication of his Graces and Benefits. If you come to Chriſt, he will be all *Truth* to enlighten you, all *Righteouſneſs* to juſtifie you, all *Life* to quicken you, all *Comfort* for your Conſolation, all *Fulneſs* for your Satisfaction, all *Holineſs* for your Sanctification, and all *Strength* for your Obedience to the Law of God.

If God this day give you underſtanding Hearts to ſeek *Relief* in Chriſt againſt the Law as it is a *Covenant of Works*, and *Strength* in Chriſt to obey

the Law as it is *a Rule of Life*, then the Everlasting God will be your Portion and exceeding great Reward, his Promises will be your Support, his Grace your Strength, his Power your Shield, his Spirit your Guide, his Love your Joy, his Presence *here* will be your Comfort, and his Presence *in Heaven* will be your Glory, and the Perfection of your Eternal Happiness.

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A

Seaſonable Caution

AGAINST

PRESUMPTION

In a Time of

PROSPERITY,

OR

The Danger of Immoderate Confidence in a Proſperous Condition diſcovered,

AND

Proper Remedies for the Prevention of it recommended.

By *RICHARD TAYLOR*, Miniſter of the Goſpel.

LONDON:

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A Seasonable Caution AGAINST PRESUMPTION In a Time of PROSPERITY.

Psalm xxx. Ver. 6 and 7.

In my Prosperity I said, I shall never be moved.

Lord by thy favour thou hast made my Mountain to stand strong: thou didst hide thy Face, and I was troubled.

THIS Song was made at the *Dedication* of *David*'s House.

The *Psalmist* not only praises God for the Deliverances which he had wrought out for him, but he ex-

exhorts others to praiſe him, and that he might perſwade them to this Duty, he gives them a very affecting Rehearſal of the gracious dealings of God towards himſelf.

In the Words that I have choſen to ſpeak from, there are three things which I ſhall remark.

1. The Confidence of the Pſalmiſt when he was in Proſperity. *In my Proſperity I ſaid, I ſhall never be moved.*

2. The ground of his Confidence. *Lord, by thy favour thou haſt made my Mountain to ſtand ſtrong*, or *thou haſt ſetled Strength for my Mountain.* The Strength of his Mountain may be interpreted of two things.

1. It may be interpreted of the Eſtabliſhment or Settlement of *David's worldly Crown and Dignity.* Moſt Interpreters carry it this way. They think after *Abſolom's unnatural* Rebellion was over, and when *David* was returned to *Jeruſalem* in Peace, he then ſat down and penn'd this Pſalm, not only to expreſs his *Gratitude* towards God for all his Goodneſs, but alſo to ſhew the *Folly and Vanity* whereof he had been guilty when he plac'd his Con-

Confidence in *earthly things.* Before *Abſolom* broke out into Rebellion, he thought his *Temporal Felicity* and *Kingly Glory* to be moſt firmly ſetled. He feared no Diſturbance, and dream'd of no Revolt: but when the fruit of his *Loins* roſe up againſt him, and chas'd him not only from his *Pallace*, but from the *deſireable Place* of God's Worſhip, he then ſaw his *Miſtake*, and was ſenſible of his *Error.* It was the *School* of *Affliction* that confuted his *ungrounded Confidence.*

2. By the Strength of his Mountain may be meant the *Aſſurance* which he had of the *Love* and *Favour* of God to his Soul. He thought that he had a *firm Foundation* for his Confidence, and yet his Peace was *diſturb'd. Lord,* (ſaith he) *by thy favour thou haſt made my Mountain to ſtand ſtrong.* It was from the *Favour* of God that he concluded his Mountain ſtood ſtrong.

3. When the Pſalmiſt was in the height of his Confidence, Trouble was then near, and did ſoon come upon him.

Thou didſt hide thy Face and I was troubled. It was a great trouble that he was under when God hid his Face.

It

It was Trouble that brought *Terror* and *Amazement* with it. The Word that is here turned *Troubled* is in another place tranſlated *amazed*. *Exod.* Ch. 15. Ver. 15. *The Dukes of Edom ſhall be amazed.* The Trouble of the *Pſalmiſt* was from the hiding of God's Face, and it may be underſtood two ways.

1. It may be underſtood of the Diſtreſs and Anguiſh of Spirit which he was in, when he was not only driven from his own Houſe, and had *Shimei* to *curſe* and *revile* him by the way, but was forc'd to remember how his *own Sin* had provok'd God to chaſten him with a *Rebellion* which brought both *Shame* and *Loſs* upon himſelf, and ended in the *untimely Death* of his *wicked Son*, and of many more.

2. It may be underſtood of the *inward Diſtraction* and *Horror* wherewith he was fill'd, when God withdrew the Senſe of his Favour from him, and when a comfortable *Intercourſe* between God and his Soul was obſtructed and ſuſpended.

The Doctrine which I ſhall raiſe from the Words is this,

To

To be lifted up, or to give way to Immoderate Confidence in Prosperity brings Trouble.

In speaking to this Doctrine I shall do four things.

1. I shall give Reasons why we must not be lifted up with any sort of Prosperity.

2. I shall shew what *that* Trouble is which comes upon us from the hiding of God's Face, when we do not watch against Carnal Confidence in a prosperous Condition.

3. I shall shew what our Carriage and Behaviour must be when we are in Trouble, because God has hid his Face from us.

4. I shall shew what way we must take to prevent Trouble of Spirit as it is a Fruit of Carnal Confidence, when we have *Soul-prosperity*, or when our Prosperity is from the *Special Favour* of God.

CHAP. I.

Reasons against Presumption in a time of Prosperity.

I Shall give Reasons why we must not be lifted up with any sort of Prosperity.

1. Not with worldly Prosperity.
2. Not with *Soul-prosperity*.

1. We must not be lifted up with worldly Prosperity.

1. Worldly Prosperity is a *Trust* that requires great Skill and Faithfulness to manage it aright. A *Trust* is that which a Man of *Integrity* dos not chuse, and when it is put upon him he is not lifted up but rather cast down, because he suspects his Fitness for it. When God gives us the Prosperity of this World we must not be lifted up with it, but must sollicitously inquire how we must act, that so we may be found *faithful Stewards* towards God.

2. When the Prosperity of the World is given to a Believer, it is for the try-

al

al of his Grace, which is a Work of Difficulty. As there are some Graces which come not to a tryal till we be in *Distress*, so there are other Graces which come not to a tryal till we be in *Prosperity*. Poverty trys our Patience and our Dependence on God for a *Supply* of that which we want. Prosperity trys our Humility, Self-denial, and fiducial Dependence on God for the *Continuance* of that which we *have*. When a rich Man sees *Emptiness* in all his *Abundance* without the Enjoyment of God in it, he then exercises as much Grace, and shews as heavenly a frame of Mind, as a poor Man dos, who sees and enjoys a *Fulness* in God in the midst of all his *Emptiness*. It is no little Grace to know how to abound as wel as know how to be in want. *Phil.* 4. 12. *I'm instructed both to be full and to be empty, both to abound and to suffer want*. He that knows how to abound, and not to be *lifted up* with his abundance, is as great a Christian as he that knows how to suffer need and not to be *cast down*. Prosperity is for the tryal of a Believer's Humility and Self-denial, and therefore when he prospers he ought to examine whe-

ther he be *lower* in his own Esteem, and he ought to have a jealous Eye over himself lest any thing should rise up in his Heart that may contradict the Design of God.

3. Nothing is more *slippery* and *uncertain* than the Prosperity of this World. It is but a Foundation of *Sand* that is soon blown away, and therefore it can be no ground for our Confidence. When we think that the Mountain of our outward Prosperity is *strongest*, it may then be *weakest*, and when we expect *most Peace*, we may then have *least Quiet*.

4. Poverty dos not bring us under stronger Temptations to Sin then Prosperity dos. *Pro.* 30. 8. 9. *Give me neither Poverty nor Riches, feed me with food convenient for me: lest I be full and deny thee, and say, who is the Lord?* When Men are full they are ready to deny God, and to bring his Authority under Contempt. God commanded the *Israelites* to take heed lest they should forget God their Deliverer when they were *full*. *Deut.* 6. 11. 12. The same Caution is repeated. Chap. 8. Ver. 10, 11, 12, 13, 14.

The

The Hearts of Men are so apt to slide off from God, when they prosper in the World, that it may be doubted whether ever Worldly Prosperity made any *one* Believer *better*, when it is too evident that it has made *many worse*. When Believers *flourish* in the *Flesh*, or prosper in the World, they do then frequently decline in their Grace, and *wither* in the *Spirit*.

5. When a Believer is lifted up with Worldly Prosperity, he is then near some smart Stroak from the Hand of God. The *Approach* of his Affliction may be foreseen in the *Exaltation* of his Spirit. Humility is the Præludium to Honour : but *before destruction the heart of a Man is haughty*. Pro. 18. 11. The haughtiness of the Heart is a *Signal* of *Destruction* to a Sinner, and of *Correction* to a Believer.

1. It is a fore-runner of *Destruction* to a Sinner. When his Heart is most swell'd with Pride, then is God about to cast the Fury of his Wrath upon him.

2. It is a Presignature of *Correction* to a Believer. When the Heart of a Believer is haughty because of his

Worldly Prosperity, God is then coming to *rebuke* and *chasten* him with Severity.

6. When the Prosperity of this World does not quicken our Desires after God, and put us upon seeking a *better Inheritance*, but *imboldens* us in Sin, it then proves the greatest Judgment to us. As the *Liberty* of *Lust* is the *greatest Bondage*, so *uncontrouled Prosperity* in a way of Sin is the *greatest Plague* and Judgment. God will be most severe against them whom he forbears to punish for a time, when they provoke him by a course of *prosperous Wickedness*, and he is most angry against Sinners, when he gives them up to the Lusts of their Hearts, to work out their own Damnation without *fear* and *trembling*. Sometimes the Wicked *wither* in their *Spring*, they *fall* in their *Rise*, and *perish* in their *Beginning*. *They are soon cut down like the grass, and wither as the green herb.* Psal. 37. 2. If the Wicked come to a full Growth, they grow but to the Harvest, which is the fittest Season for their being cut down. They are as the fat of Lambs. ver. 20. *The Enemies of the Lord shall be*

be as the fat of Lambs: into smoak shall they consume away. When they prosper, they are only *preserved* to be *Sacrifices* for the flaming Vengeance of God. When Godly Men are *weak* and *low*, their Names are then *written in Heaven.* Luke 10. 20.

The Inheritance of Believers is in *Heaven*, and it is *eternal.* Believers have their Names *written in Heaven* when they have no *Reputation* in this World: But when presumptuous Sinners are honoured and exalted, their Names *are written* in the Earth. *Jer.* 17. 13. To be *written in the Earth*, notes not only the *Renown* which wicked Men have, but the *uncertainty* which goes along with it, and their *sudden Destruction.* How suddenly are their *Names and honorary Titles* wip'd out, who have no better Foundation for their *Felicity* than *mere Vanity.*

If it be so, that the Prosperity of this World, be a *Trust* that requires great Skill and Faithfulness to manage it aright, if it be given to a Believer for the *tryal* of his Grace, if it be most *slippery* and *uncertain*, if it bring us under *strong Temptations* to Sin, if it lay us open to *severe Corrections*

when our Hearts are lifted up with it, and if it be the *greatest Judgment* and *Plague* to us, when it dos not quicken our Desires after God, and put us upon seeking a *better Inheritance*, then when we are in Prosperity we must not be lifted up with it. We must not be *high minded*, *but fear*, and we must be more in praying for a *sanctified Improvement* of our prosperous State, than for the *Continuance* of it.

2. We must not be lifted up with *Soul Prosperity*. The Prosperity of the Soul is, *when God shines upon us through Christ with the light of his Favour, and strengthens every Grace in us.* This is the Prosperity of the Soul, and it dos *infinitely* transcend all the Prosperity of this World, yet we must not be lifted up with it. We must rejoyce in God for it, but we must not give way to immoderate Confidence when we have it.

1. The highest Assurance of God's Love, without a *renewed* and *constant Reliance* on Christ, cannot preserve us from *new Trouble* and *fresh Disquietments*. *David* had the *free Favour* of God, as a sure stable footing whereon to build his Confidence.

David

David might draw his Argument thus, every one who has the Favour of God for the Foundation of his *Safety*, *Peace*, *and Comfort*, ſhall not be moved: but God (might *David* ſay) by his Grace and Favour has made my Mountain to ſtand ſtrong, therefore I ſhall not be moved. This is a Concluſion which *David* might draw from good premiſes. It may be ſaid, where then was his *Flaw* and *Defect*, and how did he come to be *troubled* and *diſquieted*? I anſwer. When God ſtrengthened him in his Soul and fill'd him with Joy, he then grew in ſome degree remiſs and careleſs as to the *Life* of Faith, and the *Exerciſe* of it. When God by his Favour made *David*'s Mountain to ſtand ſtrong, he *reſted* in the Strength of it. He *divided* his Faith *between God* and *the Strength of his Mountain*. He truſted *in his Mountain* as well as *in God*, when he ſhould have truſted *onely in God*, but no more in his Mountain when it was *ſtrong* than if it had been *weak*. He had a good Foundation under him but becauſe he grafted *Carnal Confidence* on it, his *clear Light* did ſuddenly ſhrink into *Darkneſs*.

2. When

2. When we mix Presumption with our Faith, God will then cover us with Darkness. God can do this when we have most of the Light of Comfort. He can *make the Morning Darkness*. Amos 4. 13. When we hope that all the Shadows are dispers'd, and when we expect *a long* and *lightsome day*, God can then bring Darkness upon us when we least fear it. As he can make the *Morning Darkness*, or the Night to return when we think it is *over and gone*, so he can make the Sun to go down at Noon-day, when we look not only for Light, but for Light in its *Meridian Lustre*, and not only for Joy, but for Joy in its *Elevation*. *Amos* 8. 9. *I will cause* (saith God) *the Sun to go down at Noon, and I will darken the Earth in the clear Day.*

When our Comfort takes us off from leaning on the *Rock of Ages*, God then turns our *Confidence* into *Fear*, our *Rejoycing* into *Weeping*, and our *Comfort* into a *Depth of Sorrow*. He removes from us all the *Props of Sense* that he may strengthen and fix the *Pillars of Faith*.

CHAP.

CHAP. II.

What Trouble it is that will come upon us from the hiding of God's Face, when we do not watch against Carnal Confidence *in a prosperous Condition.*

I Shall shew what that Trouble is which will come upon us from the hiding of God's Face, when we are not watchful against *Carnal Confidence* in a prosperous Condition. It is trouble which is according as the hiding of God's Face is, and it is either *external*, or *internal*.

1. When God hides his Face from us in the *current* of his *Providences*, and when every Providence has a *frowning Aspect*, we then have *external* Trouble, or Trouble from *without*. When God walks contrary to us in his Providences, then our Afflictions may be *many* and *various*. When all the Light of Providence is darkned, our *chiefest supposed Comforts* may be our *greatest Crosses*.

2. When

2. When God hides his Face from our *Souls*, and when there is no light in his *Promiſes*, then we have *internal* Trouble, or Trouble from *within*. When a Believer ſees no Glimmerings of Light in the Promiſes of the Goſpel, when he perceives nothing of the tender Motions of God's heart, and when *Clouds* of *Wrath* come out of the *Threatnings* of the Law, his Trouble is then exceeding great. It is ſo becauſe of four things.

1. The *Grace* of the *Goſpel* is *hid* from him, but the *Rigour* of the *Law* is *reveal'd*. Mercy is *conceal'd*, and the Guilt of Sin is *diſcovered*, which makes a Believer to languiſh under the *Frights* and *Fears* of *Hel* and *Death*. He is then in his own *reckoning* abandoned of Mercy, and delivered into the hands of Juſtice.

2. He is followed with the *Checques* and *Rebukes* of Conſcience, whereby the Charge of *former Sins* is *renewed* againſt him. *Job* 13. 26. *Thou writeſt bitter things againſt me, and makeſt me to poſſeſs the Sins of my Youth.* When the Charge of *former Sins* is *renewed* againſt a Beliver in the *Court* of *Conſcience*, he is then ſtruck down with the

the Apprehenſions of Guilt, and is afraid that God has ſhut the Door of Mercy againſt him. At ſuch a time the Devil who is a *troubled* and a *troubling* Spirit, will be buſie to add to the Trouble of a Believer.

3. He comes under the *Fear* of *periſhing* altho' he be above the *Danger of it.* He comes under the *Shadow* of Death altho' he be *paſſed from Death to Life.* Both *Temporal* and *Eternal* Death have their *Shadows.* We are never from under the Shadow of the *firſt.* We are *dying Duſt*, and our Life is but *lingring Pain* at beſt. A Believer is never from under the *Shadow* of *temporal* Death, and when the Face of God is hid from him he is under the *Shadow* of *Eternal* Death. The *Shadow* of it *ſcares* him when the *Sting* of it cannot *touch him.*

4. He repreſents to himſelf God as his Enemy, and as a Judge that will not be *entreated.* When he conceives God to be his Enemy, he cannot then remember God without Trouble. *Pſ.* 77. 3. *I remembred God, and was troubled.* There can be no true Comfort without the remembrance of God: but when the remembrance of God,

which

which is a Believers *onely* Comfort, becomes his Trouble, how great then must his Trouble be? When the Face of God shines upon a Believer, he is then neither unwilling to leave *this World*, nor afraid to go into the *next*: but when God hides his Face from him, he then fears *every thing*. When God becomes a Terror to him, he is then without Hope in the Day of Evil. *Jer.* 17. 17. *Be not a Terror to me, thou art my Hope in the day of Evil.* How void of Comfort must a Believer be, when God who is the *Spring* of all *Consolation* becomes his *Terror*? If God who is his *only Hope in the day of Evil* be a *Terror* to him, how *terrible* then must the *Evil Day* be to him? When God has hid his Face from a Believer, he may then call to all that pass by, and speak to them in the Language of *Jerusalem* in the day of her great Distress. *Lam.* 1. 12. *Behold and see if there be any Trouble like unto my Sorrow*? When God spreads a Cloud over a Believer, then all the Light of his Comfort is darkned, and *Legions* of *Terrors* break into his Soul. When God hides his Face from him, he is then thrown into *a deep and dark Dungeon*, and what

a *Store-house* of Fears must this Gulph of *dismal Darkness* be to him?

CHAP. III.

What our Carriage and Behaviour must be, when we are in Trouble because God has hid his Face from us.

I Shall shew what our Carriage and Behaviour must be, when we are in Trouble because God has hid his Face from us.

1. We must trust in God when he conceals his Love from us. When we do this, our Advantage is great two ways.

1. We not only possess that which is *equivalent* to that which we have lost, but that which is *preferable* to it. Communion with Christ in the *Sanctifying Influence* of his *Grace* is more excellent than Communion with him in the *Comforting Light* of the *Spirit*.

2. It is a Proof of the *Truth* of our Love to God when we can trust in him

him when he conceals his Favour from us. When the Heart of a Believer is enlarged, and his Soul ravished with the Embraces of Christ, it is then no great matter for him to express much Love: but for a Saint to cling about Christ when he seems with Frowns to put him away, this is a Testimony for him that he has not only a *true Love*, but a *strong Affection*.

2. When we are in Trouble because we have lost the comfortable Sight of God's Face, we must then learn to prize *Communion* with him. God clouds and veils his Face from us that he may the more endear his Favour to us when he returns to smile upon us. When God turns the Signs and Tokens of his Displeasure into Expressions of his Love, and when he changes our state of Mourning into a state of holy Confidence, enlarged Hope, and refreshing Comfort, how dos this engage our Hearts to delight in God?

3. When God has hid his Face from us, we must then consider what Provocations we have given him by our Sins. We must search whether our Disobedience to his Laws, the *Lethargy* of our indulged Sloth, our Wantonness

tonneſs and Unwary Walking, our Irreverence and Formality, our Spiritual Pride and Vain-glory, our Earthly-mindedneſs and inordinate Love of the World, have not made God to hide his Face from us. We muſt carefully look over our Lives, and we muſt enter into our Hearts, and muſt there go from one *retired Corner* to another till we find out the *Image of Jealouſy*, which is the *Bane* of our Comfort, the Spring of our Sorrow, and that which puts the Comforter (as to our Senſe and Apprehenſion) far from us. When we examine the Courſe of our Lives, and ſearch our Hearts, we ſhall find *ſome Sin* that ſticks by us and breaks us off from ſome Duty, either in the *Cloſet*, or in the *Family*, or in the *Sanctuary*, or in ſome other *relation* where we ſtand. When we have found out *that Sin* which has made the breach between God and us in reſpect of a *comfortable Intimacy*, we muſt then treat it as a *Lawleſs Intruder*, and as the *Diſturber* of our Peace.

1. We muſt *caſt it out*, and muſt no longer *harbour* or *entertain* it. We muſt ſtudy *Revenge*, but muſt exerciſe no *Forbearance* towards it. If we will

not forbear to sin, which is to do the *Devil's Work*, we need not then to wonder if we find *a Hel* in our Conscience.

2. We must express our Hatred of *it*, and our Abhorrency of *our selves*, by *Confession*.

3. We must bring it not only to the *Blood of Christ* that it may be *forgiven*, but to the *Power of Christ* that it may be *slain*, and that it may have the Reward of a *Traytor*.

4. When God hides his Face from us, we must then be humbled before him for our Sins, and we must be bowed down under the Sense of our own *Unworthiness* and *Insufficiency*. When God hides his Face from us, it is that he may throw down the *Self-exalting* and *Self-applauding* Spirit which is natural to us, and that we may learn to be as little Children. *Matth.* 18. 3. *Except ye be converted, and become as little Children, ye shall not enter into the Kingdom of Heaven.* What is it to be *as little Children* in the Sense that they are here taken, and as they are recommended to us as Patterns for our Imitation? I answer. To be *as little Children*, is to be Harmless without Ma-

Malice, Innocent without Guile, and humble without Haughtineſs. It may be ſaid, What is it to be humble without Haughtineſs? I anſwer.

1. It is to ſubmit our Judgments to God in the Myſteries of his Grace, and in the Truth of his Promiſes. This is to deny our own Knowledge and Underſtanding, and to come to God under a Conviction of our ſinful Folly and Ignorance, that we may be inſtructed in the things which belong to Eternal Life. 1 *Cor.* 3. 18. *If any Man among you ſeemeth to be wiſe in this World, let him become a Fool that he may be wiſe.* He muſt be ſtrip'd of all the Conceits which he had of his *former Wiſdom*, before he can receive that *Wiſdom* which is *from above, and is unto Salvation.* To have a Senſe of our Folly is the way to be made wiſe: but when we are *opinionated* of our own Wiſdom, we then prove to be the *greateſt Fools.* When we obey God we muſt deny our own *Wills*, and when we ſeek to know him we muſt deny our own *corrupt Reaſon.* As our *Wills* muſt ſubmit to the *Precepts of God*, ſo our *Reaſon* without wrangling muſt ſubmit to *Divine Revelation.* God reveals the hidden

Mysteries of his Wisdom and Love, not to them who lift up their Heads as if they were Giants in Stature, but to them who are *Babes*, and think they know nothing as they should till they be taught of God. *Matth.* 11. 25. *I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.* God will make choice Discoveries to the *humble in heart* and the *meek in Spirit*, but he has a *sharp Launce* to cut and pierce them who carry about with them the *Tumour* of unmortified Pride.

2. It is to submit our *Wills* to God not only in the *Commands of his Word*, but also in the *Despensations of his Providence*. This is to be ready *to do* what he commands *in his Word*, and to endeavour *to be contented* with what he orders and brings about *in his Works*.

3. It is to submit our selves to the Righteousness of Christ as our only justifying Righteousness before God, and to renounce all Confidence in our own Works and Duties. This is to count the whole *Stock* of our *Inherent Grace*, and all the *Acts* of our *Obedience* as *Loss* in the great Affair of our Justification

fication, and to expect to be *found in Chriſt.* Phil. 3. 8, 9. Our *Inherent Graces* and *our Duties* (when we make them any ground of our *Acceptance* with God) are not only as *Loſs* that will never profit us, but they will be as *Dung* to defile us.

4. It is to take the Eſtimate of our Weight and Worth from what God, as he is a God of *Infinite Knowledge*, judges of us. What are we in Weight when we are weighed by God who judges of things according to Truth? I anſwer. We are lighter than Vanity. When we are in high degree, and have got up to the Pinacle of worldly Honour and Grandeur, yet if we be then *laid in the Ballance, we are altogether lighter than Vanity.* Pſal. 62. 9. To be altogether lighter than Vanity which has not the leaſt Weight in it, is to be light *beyond Imagination.* Again. What are we in worth when we are valued according to the Judgment which God paſſes upon us? I anſwer. We are not only nothing, but leſs then nothing. *Iſai.* 40. 17. *All Nations before him are as nothing, and they are counted to him leſs than nothing.* There cannot be any thing more *emphatically*

expreſſive of our *Emptineſs* and *Inſignificancy*, than for God to ſay of us, *that we are leſs than nothing*. To be *Nothing* is to be in the *furtheſt diſtance* from the ſmalleſt Drop of being. We are not only *Nothing*, but we are *leſs than nothing*, becauſe when we have nothing of our own that is *ſpiritually good*, we have abundance of that in us which is *morally evil*. When we begin to ſwell with *magnifying Thoughts* of our ſelves, and to leave the rank and place of *Cyphers*, we muſt then remember that in the Judgment of that God who *cannot err*, we are *lighter than Vanity, and leſs than nothing*. If we be lighter than *Vanity*, of what then can we boaſt? If we be *leſs than nothing*, wherein then can we glory?

When God hides his Face from us, he does it that we may know how *weak and ſinful*, how *vain and worthleſs* we are.

5. When God hides his Face from us, we muſt *wait on him* in his Ordinances, and we muſt *wait for him*. Iſai. 8. 17. *I will wait upon the Lord that hideth his Face from the Houſe of Jacob, and I will look for him*. When we look for God, we muſt wait for four things.

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1. We muſt wait to feel the *quickening, ſupporting,* and *ſtrengthening Power* of his Grace.

2. We muſt wait for more of the *ſubduing Power* of his Spirit, to quell all the tumultuous and rebellious Motions of Sin in our Hearts.

3. We muſt wait for the *ſweet Dove-like Voice* of his Spirit to ſpeak Peace to our Conſcience.

4. We muſt wait for the *cheering Virtue* of his ſtrong Conſolations to refreſh our fainting Souls.

If we wait for Chriſt, and follow after him when we find no *preſent Comfort* coming from him, we then have the *Fountain*, and ſhall not be long without the *Streams*. When we have Chriſt in whom there is a *Fulneſs of all Comfort*, our Souls ſhall not remain *comfortleſs*. Chriſt will lighten our Candle, he will *uncloud* our Sun, and *reſtore* to us the Joy of our Salvation. When the greateſt Diſcouragements lie before us we muſt not deſpair, becauſe when we are afraid that it will never be day, God can then *turn the Shadow of Death into the Morning*. Amos 5. 8. He can turn our *Trouble* into *Peace*, our *Sorrow* into *Joy*, and

the *Darkness* of *Desertion* into the *Light* of *Consolation.*

CHAP. IV.

How we must prevent Trouble of Spirit from coming upon us, when our Prosperity is from the Special Favour *of God.*

I Shall shew what way we must take to prevent Trouble of Spirit as it is a Fruit of sinful Confidence, when we have Soul-prosperity, or when our Prosperity is from the *Special Favour* of God. This I shall do in six things.

1. We must labour to be more *circumspect* and *unblamable* in our Conversation. When we *break* the Bonds of God's Rule, he will then *bind* us in Chains of Distress. When we make *havock* of his Precepts, he will then *lay us in Darkness and in the Deeps.* When we *put out* the Light of his Counsel, he will *obscure* the Light of our Comfort.

It may be said, this makes our *Practical Holiness*, or the *Exercise of our Grace.*

Grace, to be the *conditional Cauſe* of our Joy, and of the Manifeſtation of God's Favour towards us.

I anſwer? This dos not follow. Holineſs is a *Diſpoſition* that God works in us, when he fills us with Joy and Comfort, becauſe when he communicates *his Love*, he alſo communicates *his Likeneſs*: but Holineſs in us is not the *Condition*, or *meritorius Cauſe*, of God's refreſhing us with his Comforts. God is *provok'd* by our Sins, but he is not *mov'd* by our *inherent Grace*, as if it were *a Condition* to draw out his Favour towards us. The Joy of the Lord is *Wine*, which is not put into us becauſe we are *clean Veſſels*: but God *purifies* our Souls before he pours the *Wine of Joy* into us in its abundance. He has no regard to any thing in us as a *Federal Condition*, that merits either his *Favour*, or the *Manifeſtation* of it: but he obſerves a *beautiful Order* in the *Communications* of his Love, and in the *Operations* of his Grace.

2. We muſt ſtrive to be more and more crucified to the World, and to all the *fading Excellencies* of it. When we make the World to be our *Home*

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which is but our *Inn*, and when we take up our *Reſt* in Earthly things, then will God fill us with *bitterneſs*, and will bring *a day of Trouble* on us, to ſhew us how vain the whole World is, when the Face of Heaven is *clouded* and *overſhadowed*. When the beſt things in the World are not worthy of our Affections, if we will admire the *worſt things* in it, and follow the *Cuſtom* of *a vain World*, we muſt not think it ſtrange if the *Devil*, who is the *Prince of the World*, be let looſe upon us as our *Tormentor*. If we will wear the *Livery* of the *open profeſſed Enemies* of God, we ſhall not be feaſted as the *Favourites of Heaven*, but have *a repulſe* as *backſliding Children*. Never muſt we expect any great *foretaſtes* of our Maſter's Joy, till we be dead to all the *Vanities* of this World.

3. We muſt live in the Expectation of Spiritual Conflicts and Troubles, and then we ſhall either *eſcape* them, or they will not be *overwhelming* when they come. Nothing more diſturbs our Peace, than when our Trouble is *ſudden beyond Expectation*, and when our Hearts are *unfenc'd* and without *Preparation*. We muſt not

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fancy and form *groundleſs Troubles*, and thereby *create Croſſes* to our ſelves. To fear Shadows, argues either *great Weakneſs* of *Judgment*, or *Guilt* of Conſcience. Tryals are to be expected by us.

If it be ſaid, How muſt we expect them? I anſwer.

We muſt expect them with a *wary Prudence* and with a *well reſolved Faith*, but not with a *diſtracting fear* and with a *preſaging diſtruſt*. Our Life is a *Pilgrimage* or *Warfare*, therefore Conflicts and Wounds, Troubles and Tryals, are proper to our Condition. We muſt expect them with *Courage*, meet them with *Reſolution*, bear them with *Patience*, and paſs them through with *Conſtancy*. The *uprightneſs* of that Man's Heart is to be doubted, who was never tempted to queſtion the *goodneſs* of his State, and *that Peace* is to be ſuſpected which *Satan* never *diſquiets*. It is not *here on Earth*, but *onely in Heaven*, that we ſhall have *a Crown* without any Croſs or Cares, *a Joy* without the leaſt Sorrow or Grief, and *a bright day* without returning Clouds, or a ſucceeding Night.

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4. If we would ſit under the Sunſhine of God's Favour, we muſt then get our Hearts fill'd with *ſuch a Fear*, as will make us afraid of *ſinful Security*. When we do not fear, we ſhall be caſt down from the *Top of Preſumption* into the *loweſt Pit of Deſpair*. When Men boaſt of their being *above all Fear*, we ſoon find them *beyond all Hope*. God tempers his *Favours* with Diſcoveries of his *glorious Majeſty*, and *awes* our Souls with *Fatherly Frowns*, that when we have the *Comforts* of the *Holy Ghoſt*, we may walk in the *Fear* of the *Lord*. Walking in the *Fear* of the *Lord*, is joyn'd with walking in the *Comforts* of the *Holy Ghoſt*. *Acts* 9. 31. There is no *Contradiction*, but a *Conſiſtency* between the *Fear* of the *Lord*, and the *Comforts* of the *Holy Ghoſt*. The *Fear* of the *Lord* and the *Comforts* of the *Holy Ghoſt* are not *incompatible*, but *agree well together* in the ſame Subject. When the *Holy Ghoſt ſheds abroad the Love of God in our Hearts as a ſweet Ointment*, the Senſe which we then have of the *Kindneſs* of God to us in *a Saviour*, raiſes in us *a true Love* to God as *a Father*. This Love *caſts out a legal Fear*, which is *contrary*

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to Faith, but *calls in* a *Filial Fear*, which is *oppoſite* to *carnal Security*. 1 Joh. 4. 18. *Perfect Love caſts out Fear.* Perfect Love caſts out a ſervile Fear, which *diſturbs* the Peace of the *Houſe*, and *extinguiſhes the Fire of Heavenly Love*: but it takes in a *Filial Fear*, which *preſerves* the Quiet of the *Houſe*, and *enflames Charity*. When *Jacob* was reaſoning with *Laban*, he calls God the *God of Abraham*, who was then *dead*, but the *Fear of Iſaac*, who was then *alive*. Gen. 31. 42. The *Jewiſh Rabbins* put a *good Note* on the *Variation* which is in *Jacob's* Words when he ſpeaks of God. They ſay, the reaſon why *Jacob* call'd God the *Fear of Iſaac* who was not then *dead* as *Abraham* was but *alive*, was becauſe *while we live we ought to fear*. As long as we have Life in this World, we ought never to be without the Fear of God. *Clemens Alexandrinus* takes notice, that the *Cloud* wherein God appeared to *Moſes* was *light* and *fiery*, becauſe (ſaith he) *It was a token of Grace and Fear.* The Cloud which was *light* and *fiery*, was a *Symbol* of *Favour* and *Fury*, and God did thereby ſignify, that he would be a *Light to lead Iſrael* when they obedient-

Oratio adhort. ad gent.

obediently followed his Conduct, but that he would be *a Fire to consume them* if they were froward, perverse, and rebellious.

We have the *Angel of the Covenant* to go before us to the *Promised Land*, but when we follow him, it must be with *Fear*. Exod. 23. 20. 21. *Behold I send an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his Voice, provoke him not: for he will not pardon your Transgressions: for my Name is in him.* This was not a *created Angel*, but *Jesus Christ* the *Angel of the Covenant*, because God enjoyns them to be aware of him, not to provoke him, and the Name of God is said to be in him. God's Name which is *Incommunicable* to a Creature, is *in Christ*, because he has all the *same Essential Perfections* with God, and all that is knowable in God for our *Direction* and *Comfort*, is unveil'd and laid open to us in him. As *this Angel* led *Israel* through the Wilderness to the *Land of Canaan*, so he guides all Believers through the Wilderness of this World *till they come to Heaven.* He *sympathizes* with them

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in all their *Temptations* and *Afflictions*, yet they muſt be aware of him, and muſt fear before him. In his Love and in his Pity *he redeems them from Eternal Wrath*, yet they muſt not provoke him by their Sins, becauſe when they *tread awry*, he will bring them under the Rod of Diſcipline and not let them go *uncorrected*. He bears them up under all their *Burdens*, and comforts them in all their *Diſtreſſes*, and yet they muſt obey his Voice. When we follow *this Angel* as our *Merciful Leader*, we muſt *ſerve him with fear, and rejoice in him with trembling*. When we *rejoice* in his Mercy, we muſt *tremble* becauſe of our own Sins. When we *rejoice* becauſe his Compaſſions towards us are infinite, we muſt *tremble* becauſe we are ſo forward to wander from the way. When we *rejoice* becauſe he will not forſake or caſt us off for ever, we muſt then *fear* to offend him. This is *a Fear* that will never damp our Joy, and we are in a bleſſed Frame when we have *this Fear always*.

5. We muſt not truſt to our *own Expe-riences*, but we muſt chuſe the *Promiſes* of God for the *Stay* of our Souls, and for

for our *daily Food.* It is by every Word that proceedeth out of the Mouth of God that we muſt live. *Matth.* 4. 4. *Man ſhall not live by Bread alone, but by every Word that proceedeth out of the Mouth of God. Natural Bread* is the *Stay* of a Man's *Natural Life*, and therefore it is called *a Staff. Levit.* 26. 26. *Pſal.* 105. 16. *Ezech.* 4. 16. Ch. 5. 16. Ch. 14. 13. That which *Natural Bread* is to the *Natural Life*, the ſame is the *Promiſe* of God to the *Spiritual Life.* The Promiſe as it brings Chriſt to us is the *Staff* upon which we muſt *lean*, and it is *the Food of our Souls.* We muſt remember *our Experiences*, but we cannot *live by them* without the Promiſes of God. *Our Experiences* may be greatly improved for the *Incouragement* of our Faith, but they cannot be *a Foundation* for it. The Remembrance of our *former Food* may *incourage* us to expect the *ſame Proviſion* from God: but *of its ſelf* it cannot be a *preſent Support* to our *Spiritual Life.* It is the *Promiſe* of God that nouriſhes our Souls *as it conveys* the Fulneſs of Chriſt to us. When a Man has no Word of *Promiſe* to feed upon, he has then neither *Life* nor the *Light*

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of *Life*, but is *dead in Sin*, and is under *Darkneſs*. The *Promiſe* or *rather Chriſt in the Promiſe* is the *Staff* of our *Spiritual Life*, and when we *ſtay* our ſelves upon it we may then expect that our Light ſhall not be *eclips'd*, but ſhall grow *brighter*. We muſt only value *our Experiences* becauſe they are *according to the Promiſes* of God: but when we reſt upon the *Promiſes* of God *onely* and *barely* for the ſake of *our Experiences*, we then make way for our Trouble. It is well when we have our Faith in the *Promiſe* of God *ſtrengthen'd* becauſe of our *Experience*, but it is better when we go down to *our Experience* by the *Promiſe*, or when we take a view of our *Experience* as it is a *fruit* of the *Promiſe*. When we relie on the *Promiſe* merely becauſe of *our Experience*, our Faith will then ſoon be ſtaggered. *Pſ.* 106. 11. *The Waters covered their Enemies: there was not one of them left.* When a great Deliverance was effected for *Iſrael* by the Deſtruction of the *Egyptians*, they then believed the Truth of God's Promiſes. Ver. 12. *Then believed they his Words, they ſang his Praiſe.* They now believed the Words or Promiſes of God becauſe of *their*

Experience. What became of *this Faith of theirs* which was built *primarily* on their *Experience*, and *onely* on the Promises because of their *Experience*? I answer. It sunk down into *Unbelief.* Ver. 13. *They soon forgat his Works, they waited not for his Counsel.* When we rest upon the Promise *onely* because of *our Experience*, then when *our Experience fails* our Faith will *flag. Our Experience* may strengthen our Faith: but it is not *our Experience* but the *Promise of God* that must be the *Groundwork* of our Faith. We must carefully treasure up *our Experiences*, and they may be of great use to us many ways: but we must not *build our Faith upon them.*

6. We must live as much upon Christ when we prosper in our Souls, have a Pardon sealed up to our Conscience and Peace following it, as when we are in the greatest Extremity from the Sense of Guilt. When the Apostle had seen great and wonderful things, yet he professes that it was *purely by the Faith of the Son of God* that he drew his *Spiritual Breath* every moment. *Gal.* 2. 20. *The Life which I now live in the Flesh, I live by the Faith*

Faith of the Son of God. He knew no other way of living *a Spiritual Life*, but by the Faith of the Son of God. When we are under the *Convictions of Guilt*, we then run to Christ: but when the *Storm* is laid, and when our Souls are a little quieted, we then grow *careless* about putting forth *new Acts* of Faith on Christ. Christ seldom hears from us but when we are under the *Fears of Wrath*, and are plung'd into Distress. This is *a wrong way* we take, and it is *highly prejudicial* to the Prosperity of our Souls. It is as necessary for us when we are *in Peace* to act Faith on Christ to *lengthen out our Tranquility* that we may not come into *Trouble*, as it is necessary for us to come to Christ for Relief when we are in the *greatest Trouble.* When our *Light encreases* we must *rise higher* in our Faith. The Righteousness of Christ in the Gospel is *revealed from Faith to Faith.* Rom. 1. 17.

As there is a Revelation made of the Righteousness of Christ *from Faith to Faith*, so under *a progressive and clearer Revelation* of his Righteousness our Faith must take *a faster hold of him.* When God by his favour makes our Moun-

Mountain to stand strong, if we would not be troubled, we must then clasp about Christ as closely, when *the Candle of God shines upon our Heads and the Secret of the Lord is in our Tabernacle*, as we desire to do, when our Sins are *ever before us*, when the *Terrors of Hel* take hold of us, and when we see little but *Frowns* in the Face of God.

If we would maintain and not lose the Prosperity of our Souls, we must labour to be more *circumspect* and *unblamable in our Conversation*, we must strive to be *more and more crucify'd* to the *World* and the *fading Excellencies* of it, we must live in the Expectation of *Spiritual Conflicts and Troubles*, we must get our Hearts fill'd with *a Fear* which is *opposite to sinful Security*, we must not trust to *our own Experiences*, but must build our Faith on the *Promises of God*, and we must live as much upon Christ by Faith when our Souls *prosper* as when we are in the *greatest Distress*. If we would have *Joy and Peace in believing*, we must then from day to day live by the Faith of the Son of God. 24 OC 62

FINIS.